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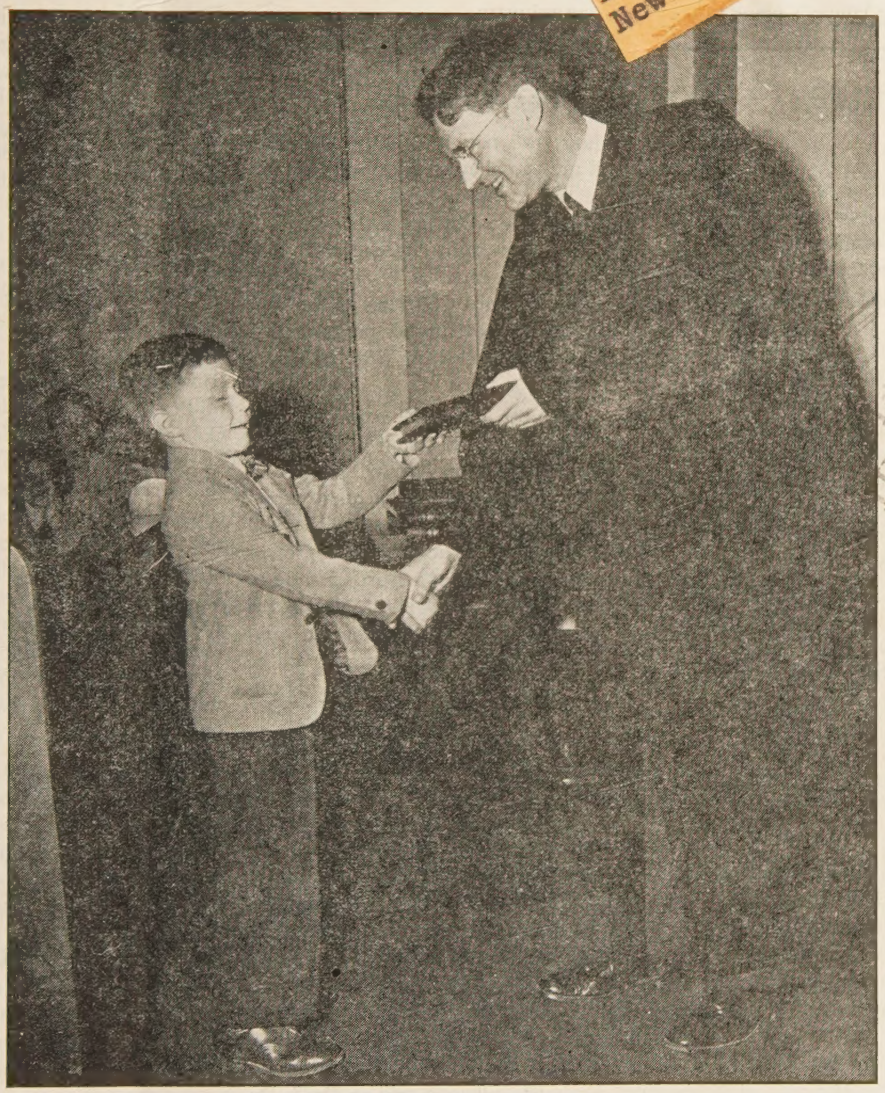

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Time To Start Church School In Earnest!

SEPTEMBER 22, 1948

FROM COVER TO COVER

METHODIST PRONOUNCEMENTS COMPARED WITH POLITICAL PLATFORMS, a presentation sponsored by the Methodist Federation for Social Action, to be published in six consecutive issues of ZIONS HERALD. Copies in pamphlet form may be obtained for 15 cents each or 10 for $1.00 from Mr. Eugene Seubert, 5802 Bartmer Street, St. Louis 12, Mo.

BETWEEN TWO WORLDS, the third and concluding section of the address made in Sydney, Australia on May 20th by the Rev. Dr. John Wear Burton.

CONVERSION ON TRIAL: First Three Years, the story of a young Methodist's Conversion to Unitarianism.

SOMETHING YOU FEEL INSIDE, in which President Paul Douglass of American University tells of a young lawyer's plans for the Christian ministry.

READERS WRITE

Picture Of Interest

The cover picture on the issue of the HERALD of August 25th was of special interest to me. I am the chaplain performing the baptism. My record of the facts reveals the following information concerning that incident:

The date was March 13, 1945. The place is aboard the USS Cepheus, a cargo ship manned by the Coast Guard, lying in the channel off Guadalcanal as the ships were assembling to take the Third Amphibious Corps (USMC) to Okinawa for the attack which was launched there April 1st. As senior chaplain with the III Amphibious Corps headquarters, I was at the time on another ship, and went from ship to ship, not having chaplains, in the convoy, conducting services.

The young man being baptized is Lanier Sperling Burchett, seaman first, a Methodist boy, 19 years of age, from Russell Springs, Kentucky.

(Rev.) W. G. SMELTZER,
Sharpsburg, Penna.

Jacob's Ladders

Recently we have had much discussion as to the status of parochial schools, and much bad blood has been stirred up between public and church institutions. Yet, in our town a fine example of Christian charity was set when, on the destruction by fire of the St. Mary's school for girls, the Riverside Public Junior High was opened to the Catholic children afternoons for this entire year at a sacrifice daily of two hours of instruction for the regular pupils. Though some Protestants in town have been not a little violent against the concession, the spirit has seemed to me commendable and Christ-like. If the same charity between denominations could be followed from the Nutmeg State to California, such acts of consideration would be "Jacob's ladders" to better understanding and a more united world.

(Miss) HELEN M. PORTER,
Rumford, Rhode Island

Strategy For Advance

Throughout the nation in October, Protestants will meet to plan programs of advance. One of the major meetings of the year will be held in Boston on October 19th and 20th, when all major Protestant churches will concentrate on the Advance for Christ and His Church. The Methodist Churches of the Boston Area will participate in this program and have announced the following detailed schedule:

Tuesday, October 19th at 2 p. m., at New England Mutual Hall, Boylston and Clarendon Streets, Bishop John Wesley Lord will speak on the four phases of the quadrennial program of The Methodist Church; at 3:30 p. m., the Board of Education will present Bishop Lewis O. Hartman, a retired bishop of the denomination; at 4:00 p. m., the Board of Evangelism will present its program; and at 4:30 p. m., a seminar discussion will be held. At 8 p. m., at Symphony Hall, Huntington Avenue, a mass meeting of all Protestant groups will be addressed by Dr. George P. Howard of Argentina. Music will be in charge of Dr. H. Augustine Smith of Boston University. Tickets of admission will be issued by denominational headquarters.

On Wednesday, October 20th, the Methodists will again meet at New England Mutual Hall at 9 a. m. for devotions and an address by Dr. Gaither Warfield of the Methodist Commission on Overseas Relief; at 9:55 a. m., the Woman's Society of Christian Service will present their program of advance; at 10:35, Dr. Earl R. Brown will speak on the advance for home missions, and at 11:25, Dr. Frank T. Cartwright will discuss the advance program of foreign missions. At 2 p. m., Mrs. C. C. Long will discuss the plan for literature and a seminar discussion will follow on methods and techniques for use in the local church. The concluding meeting at 2:45 will be addressed by Dr. George P. Howard whose subject will be "Christianity Confronts This Present World." At the conclusion of Dr. Howard's address, Bishop Lord will conduct a service of consecration.

It is expected that each church in the Boston Area will be represented at these m ings. Plans for the conference have b carefully made by the following comm members: The Rev. Willard C. Arnold, ch man; Bishop John Wesley Lord, The John Wingett, Miss Claire Sanders, Mrs. ram B. Gibbs, The Rev. William Gunter, Mrs. Howard W. Selby.

Reception For Bishop And Mrs. Lord

The General Committee planning the ception for Bishop and Mrs. John W Lord makes the following announcemen

The time for the reception will be o'clock on the evening of Thursday, Oct 14, 1948. The place will be the Boston versity buildings for the College of Lib Arts at 725 Commonwealth Avenue, Bo and the College of Business Administra at 685 Commonwealth Avenue. The re ing line will form in the assembly roo the College of Liberal Arts at 5:30 o'cloc which the Methodists of the Boston Area invited. Dress will be informal. This s period will close at 6:45 o'clock.

At 7 o'clock there will be a reserva banquet served by the University Comm of Boston University in Hayden Hall of College of Business Administration. The of the tickets will be $1.50 each, plus 25 to cover costs of printing, postage, flo state tax, etc. Reservations must be through the pastors of the churches of area, who in turn will report to the di superintendents. Reservations will close S day, October 9. Return postal cards for reservations are being sent to all the pa of the area. Reservations can be made d with Mr. James F. Farr, 14 Wendell S Cambridge, Mass.

Following the banquet there will be five-minute addresses of welcome: one the Governor of Massachusetts or his resentative, one from the Rev. Ernes Shepherd speaking for the ministers of area, one from J. Bruce McCullough sp ing for the laymen of the area, one from Rev. G. Vaughn Shedd speaking for the trict superintendents of the area, one Bishop Hartman, recently retired as episc leader, and one from Bishop Norma Nash speaking for the other denominat

The general committee in charge o rangements is composed of the four chai of the Jurisdictional Conference delega from the area, the four conference lay ers, and four district superintendents the area. Dr. Daniel L. Marsh is chair and the Rev. Willard C. Arnold is th ecutive secretary and program chairman

It is anticipated that Methodists of England will be present in large nu to give to Bishop and Mrs. Lord a co and enthusiastic welcome to the Boston

Methodist Pronouncements Compared With Political Platforms

This article is sponsored by the Methodist Federation for Social Action, 150 Fifth Ave., New York 11, New York, and by four Methodist laymen: Mrs. Frank L. Wright, St. Louis, Mo.; Mrs. D. R. Ferrier, Dearborn, Mich.; Mr. Harold Burns, New Wilmington, Pa.; and Mr. Elmer Lysen, Worth, Ill.

1948 Methodists attend the sacrament of the ballot Again they have the responsibility of voting for those ns and parties whose wisdom or ignorance, vision or nterest, will shape national policy and world welfare. responsibility upon our shoulders is enormously great- an it was fifty years ago, for our nation, gigantic in :conomic and spiritual influence, has the capacity to the world into the kingdom of Peace and Plenty or an apocalyptic Hell.

ow shall we as Methodists bring our fine ideals, ex- ed in our Social Creed, the recent Episcopal Address, various General Conference pronouncements, to bear the political parties and their candidates? At Boston op Oxnam properly indicated that one's duty is not when the ideal is proclaimed: "The man of respon- ty must apply the ideal and is responsible for the re- that follow application. . . . The church must come ips with reality. . . . The church has the duty of judg- concrete proposals by the absolutes of our faith."

ne runs risks by being definite. One may make an er- ous application of a General Conference principle. But a risk which must be taken. Moreover, at the ballot we are never presented with a choice between haloed s and horned demons. After careful study of all avail- facts, we must choose the candidate who most con- ns to our acknowledged ideals. It is the purpose of leaflet to assist Methodists in obtaining information erning the pronouncements of their church and the ical choices before them. In the fall of 1948 there it to be a searching of heart in every Methodist church erning national and international issues. Meetings for ission and sharing of insight should be sponsored by official board through its committee on Social Action World Peace, or by the secretary of Christian Social tions and Local Church Activities of the Woman's ety of Christian Service, or by an alert adult Bible class.

obreviations used in this article are as follows:

ommission on World Peace	CWP
usade for New World Order	CNWO
piscopal Address	EA
eneral Conference of 1948	GC
cial Creed	SC
oman's Division of Christian Service	WDCS

World Organization

The time is at hand when the church must rise in its nt and demand an international organization which make another war impossible." EA 1944

We rejoice in the existence of the United Nations or- zation which offers the opportunity of international peration for world security and survival. This organi- on must now be made to work for the ends of justice, rity, and peace. There is no other way whereby the e can be won." CWP

"The United Nations must have the prayers and support of Christian citizens. In spite of limitations, it offers an unprecedented, and at present the only channel for international co-operation. . . . We look toward the development of a true form of world government out of machinery already established and functioning in the United Nations." CWP

"We rejoice that the past quadrennium has seen the formation of the United Nations organization. . . . It should be strengthened by a larger financial support and great use made of it in the economic field." EA

"It is regrettable that the 'Marshall proposal' was not made through the United Nations Economic Commission for Europe." WDCS

"We look beyond the United Nations organization to the development of world government through a more effective use of the machinery now available." EA

"We affirm our support of the European Recovery Program. . . . We express the hope that the program will not be an extension of American imperialism in Europe, that the nations helped will be free to choose their own basic economic patterns, and the door left open for the participation in its work and scope by other nations." CWP

One of the early acts of the Crusade for a New World Order of The Methodist Church was the stimulation of thousands of letters to Congress in support of a post war policy of international co-operation. Since that time many Methodist leaders have given aggressive support to the formation and work of the United Nations. Last year the W.S.C.S. had a major study course concerning the United Nations. One or more Methodist bodies has urged the following actions: (1) Entrance of the United States in the United Nations, (2) Emphasis upon the accomplishments of the United Nations, (3) Co-operation with the U.N. resolution against "false reporting and inciting to new war," (4) Entrance of the United States into various subsidiary organs of the U.N., especially the World Health Organization, (5) Appropriations for UNESCO's program of "defense of peace" comparable in a measure to appropriations for military defense, (6) Continuation of UNRRA or its equivalent, (7) Placing of territories in the Pacific occupied in the recent war under the Trusteeship Council, (8) Passage of the Stratton bill or its equivalent, (9) Three year extension of reciprocal trade agreements, (10) Assistance to Greece and Turkey through the U.N., (11) Relief for Europe through the Economic Commission for Europe.

The Democratic Party

"We support the United Nations fully and we pledge our wholehearted aid toward its growth and development. We will continue to lead the way toward the curtailment of the veto. We shall favor such amendments and modifications of the charter as experience may justify. We will

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continue our efforts toward the establishment of an international armed force to aid its authority. We advocate the grant of a loan to the United Nations recommended by the President, but denied by the Republican Congress, for the construction of the United Nations headquarters in this country."

"We advocate the effective international control of weapons of mass destruction, including the atomic bomb, and we approve the continued and vigorous efforts within the United Nations to bring about the successful consummation of the proposals which our government has advanced."

"Under the Truman doctrine vital aid has been extended to China, to Greece, and to Turkey. Under the Marshall plan generous sums have been provided for the relief and rehabilitation of European nations to rebuild their economy and to secure and strengthen their safety and freedom."

"(The good neighbor policy) was carried forward in the western hemisphere defense pact concluded at Rio de Janeiro. . . . We pledge to continue support of regional arrangements within the U.N. charter, such as the inter-American regional pact and the developing western European union."

"We pledge ourselves to restore the reciprocal trade agreements program formulated in 1934 by Secretary of State Cordell Hull. . . . We strongly endorse our country's adherence to the International Trade Organization." (Platform of 1948)

The Democratic party has a cleaner and stronger record concerning world organization than the Republican party. Democratic leaders have been more willing than Republicans to participate in world affairs both in times of war and in times of peace. This party has led the nation into two world wars and after the wars has helped frame international organizations for peace. It was President Wilson who sacrificed himself for the League of Nations. It was in the first term of President Roosevelt that the Soviet Union was recognized and the United States almost entered the World Court. Mr. Roosevelt established the Good Neighbor policy for Latin America. He sought to lay the economic foundations of peace through reduction of tariffs and reciprocal trade agreements. During the war and postwar years he supported "a continuing process of negotiations on diplomatic high levels" with the Soviet Union. He conceived it to be his mission to complete the goal of Wilson by establishing a United Nations organization and in this he succeeded.

At the present time, however, the Democratic party is caught on the horns of its own dilemma. It is trying to be international in the two senses of preparing for another "just and holy war" against "tyranny" and of giving genuine support to the United Nations. This is the essential reason for the departure of Wallace and Taylor from the Democratic party. They believe that the present true mission of the Democratic party is not international militarism but international peace action.

It is this double-headed kind of internationalism, now supported by both major party leaders, which has caused national action to come far short of the recommenda of Methodist bodies. As Methodists wished, the bipar foreign policy has (1) supported our entrance into U.N., (2) supported our membership in subsidiary or zations of the U.N., (3) given limited support to UNI and (4) made provision for displaced persons at a late

At the following points American bipartisan fo policy has weakened the United Nations and fallen of Methodist recommendations:

1. Caused the death of UNRRA instead of its con ance with improvements.

2. Made no plea and taken no action concerning " reporting and inciting to new war" in the American p although the administration was active in persuadin press to refrain voluntarily from publishing news rel to "national security."

3. Delayed approval of American participation in World Health Organization until June, 1948, and attached so many conditions to our membership that Lie is not sure that we can be a bona fide member.

4. Took no action on the loan of $65,000,000 to United Nations to build its headquarters until Aug.,

5. Made no response to the recommendation of the viet Union in the General Assembly for a conferenc universal disarmament.

6. Refused to place the territories occupied in the Pa in the recent war under the Trusteeship Council, cau them to be designated as "strategic areas" under the curity Council, to be used in part as American mil bases.

7. Launched a program of economic and military to Greece and Turkey on a unilateral basis, thus sha the spiritual foundations of the U.N.

8. Launched the Foreign Assistance Act on a unila basis without attempting to have the assistance rel to the proper economic commissions of the U.N.

9. On the occasion of the elections in Italy, used power for the domination of Italy's political philos by saying that economic aid would be withheld if c munists were voted into power.

The Progressive Party

"The Progressive Party will work to realize Fran Roosevelt's ideal of the United Nations as a world fa of nations, by defending its charter and seeking to pre its transformation into the diplomatic and military strument of any one power or group of powers."

"We call for the establishment of a United Nation construction and development fund to promote inte tional recovery by providing assistance to the needy tions of Europe and Asia, without political considerat and with priorities to those peoples that suffered from Axis aggression. We call for the repudiation of Marshall plan."

"We urge the full use of the Economic and Social C cil and other agencies of the United Nations to wipe disease and starvation, to promote the developmen culture and science, and to develop the peaceful app tion of atomic energy."

"We call for the continuous strengthening of the Un

ns as a foundation for eventual federal world govern-
"

ıe Progressive Party will work through the United ns for a world disarmament agreement to outlaw tomic bomb, bacteriological warfare, and all other ments of mass destruction; to destroy existing stock of atomic bombs and to establish United Nations ols including inspection over the production of atomic y."

he Progressive Party urges a return to, and the gthening of Franklin Roosevelt's good neighbor pol- ı our relations with republics to the South." (Plat- of 1948)

e statements and acts of Mr. Wallace and Senator or, candidates on the Progressive ticket, are in harm- with the points cited in the platform of the party. Wallace favored the continuance of UNRRA: "The Department killed UNRRA and made food a weap- : political warfare." He attacked the Truman policy id to Greece and Turkey, claiming that assistance ld be given through a United Nations agency. He ied before the House Committee on Foreign Affairs ebruary, 1948, saying that he favored the Marshall in its original form but not as it was being approved maneuver in the cold war against the Soviet Union. idesteps and will destroy the United Nations." In its : he proposed a United Nations reconstruction fund eled after UNRRA, administered by a special agency e U.N., with a budget of $50,000,000,000, contributed ıember nations to be spent over a ten year period with al attention to the nations which suffered from Axis ession. A world food granary would be established. the Senate Mr. Taylor voted against E.R.P. and sored a bill called "Peace and Reconstruction Act of through the United Nations." He voted for recip- trade agreements, in favor of the British loan, against ıppropriations to Greece and Turkey, and joined in soring an amendment which would have eliminated o Turkey and channeled aid to Greece through the ed Nations.

r. Taylor has been a strong advocate of world govern- t legislation. In October, 1945, he sought co-sponsors bill calling for the strengthening of the United Na- charter, but found no fellow champions of the meas- Two years later two senators and ten representatives d him in calling for an immediate conference of the ed Nations with the purpose of making the U.N. able of enacting, interpreting, and enforcing world to prevent war." On May 3, 1948, he introduced an- r concurrent resolution to the effect that in November, , the president-elect and Marshall Stalin should meet eneva "for the purpose of arriving at a just agreement ll matters of contention between the two countries."

The Republican Party

Our foreign policy is dedicated to preserving a free erica in a free world of free men. This calls for ıgthening the United Nations and primary recogni- of America's self-interest in the liberty of other peo- "

"During the past 18 months the Republican Congress . . . made a record of solid achievements . . . the United Nations (was) fostered . . . the most far reaching measures in history adopted to aid the recovery of the free world on a basis of self-help and with prudent regard for our own resources."

"Within the prudent limits of our own economic welfare, we shall co-operate, on a basis of self-help and mutual aid, to assist other peace loving nations to restore their economic independence and the human rights and fundamental freedoms for which we fought two years. . . . We welcome and encourage the sturdy progress toward unity in western Europe."

"We believe in collective security against aggression and in behalf of justice and freedom. We shall support the United Nations as the world's best hope in this direction, striving to strengthen it and promote its effective evolution and use. The United Nations should progressively establish international law, be freed of any veto . . . and be provided with the armed forces contemplated by the charter. We particularly commend the value of regional arrangements . . . and cite the western hemisphere defense pact as a useful model." (Platform of 1948)

The Republican party has a strong tradition of antagonism for world organization. Republican leader Lodge, chairman of the Foreign Relations Committee of the Senate in 1918, was a prime figure in the defeat of American entrance into the League of Nations. As late as 1936 the party platform given to Mr. Landon declared that Republicans were for peace "by all honorable means," but that such means must not under any circumstances include "foreign alliances," or "political commitments," or "the League of Nations." In those years Mr. Taft and Mr. Vandenberg were "isolationists." However, World War II changed the attitude of many Republican leaders, so that Vandenberg went to the United Nations charter conference, eloquently urged the Senate to approve the charter, and in recent months led the fight to keep appropriations for European relief at their original levels. Whereas in 1936 the Republicans declared "we will repeal the present reciprocal trade agreement law; it is futile and dangerous," in 1948 they are giving support to "the system of reciprocal trade and international commerce."

Traces of unhealthy nationalism are still present in the party. In June, 1948, Colonel McCormick's powerful *Chicago Tribune* carried a front page cartoon, in which the loan of $65,000,000 to build the headquarters of the United Nations, a sinking ship, was ridiculed! The Republican controlled House of Representatives almost succeeded in reducing appropriations for E.R.P., and caused European nations to wonder whether the United States was truly committed to the Marshall plan. In June 1948, the reciprocal trade agreements were extended for only one year, instead of three, because of Republican thought and influence. There is an element of negative strength in this party, for it was the leadership of Taft, Short, and Allen which kept universal military training off the statute books for so long.

(To Be Continued Next Week)

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Published by the Boston Wesleyan Association

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With Elections Coming

Beginning in this issue of ZIONS HERALD and continuing until the week before the national elections, we will present an exhaustive study of the political issues before the nation. The study seeks to interpret the political issues in the light of the Social Creed and other pronouncements of The Methodist Church. We hope that the material will be received with enthusiasm for we admit here that we are enthusiastic about publishing it.

Probably no material heretofore published in ZIONS HERALD will have created the discussion that we expect will result from "Methodist Pronouncements Compared With Political Platforms." We know that the material will be violently opposed by many of our readers, and warmly endorsed by others. (We do not attempt to gain unanimous approval with everything we print!) We therefore urge our readers to write freely of their reactions to the many controversial points which will follow in this series of articles. We promise that every opinion will be given space in the succeeding issues; but more than that, we urge our readers to write their opinions so that all of us may have the advantage of knowing as much as possible of how Christian people feel about these questions.

The national elections next November will be of supreme importance. We believe that no churchman has any right to evade his responsibility as a vote has he any right to go to the polls without a thor understanding of the issues at stake. The so-c communist threat to our democracy as well as th called fascist threat ought to make each of us awa the importance of what we do on November While we do not expect either the Wallace move or the Dixicrats to win the elections on a nat scale, it is clear to all political observers that bo these parties will capture a significant number of offices. These two parties, once they have gained political power, will be in position to make stro bids for power two years hence and four years h The Republicans and Democrats stand closer tog than at any time in previous elections and the ch man who tries to find out how he should vote deed in a very difficult dilemma.

We launch our series on "Methodist Pronou ments Compared With Political Platforms" in fond hope that through democratic discussion we be of positive help in the shaping of Christian tudes for the coming election.

Dr. Roy L. Smith Publishing Agent

Last week the Publishing Committee of The M odist Church elected Dr. Roy L. Smith to succee Fred Stone as one of the two publishing agents o church. Dr. Smith, whose editorship of *The Chr Advocate* has been highly successful, goes to his post with a wealth of experience in both publis and in public relations. Dr. Lovick Pierce wa elected for another four year term to serve along Dr. Smith. Under the law of the church, both of men have equal authority as publishing agents.

Dr. Fred Stone, who retired as publishing agent left a definite mark on Methodism's publishin terests. His wide knowledge of the church and o reading habits of the church made him one o most able men in the field. The Methodist Publis House is not only America's oldest, but it is the la publishing house in the field of religious books periodicals. The committee had a large task in ing a successor to Dr. Stone and we believe tha selection of Dr. Smith indicates the best of wis

Dr. Smith will be missed as an editor, but w certain that no work will ever still his pen. Met ists will have many opportunities to hear him s for his new work will take him into every annual ference of the church. Until his successor is chose

torship of *The Christian Advocate,* his able ıe, Dr. T. Otto Nall will serve as acting editor. urch has learned to respect its official weekly ecause of the leadership Dr. Smith and Dr. ıve given to it ever since unification, and it is know that the work is to continue in its usual n.

A Serious Error

st week's editorial entitled "Christian Marshall a serious error in information was made and not only sorry for the error, but hope that ll correct the matter. The point in question was ering to be taken on World Communion Sun- hich we said was for the Methodist Commission erseas Relief. Actually, M.C.O.R. is to receive alf of that special offering and the Commission aplains and the Bishops' Committee on Camp ties are to receive the other half. The offering gnated for the Fellowship of Suffering and Ser- nd is to be sent to the annual conference treas- who will in turn send it to the treasurer of the al Conference for distribution to the several ies.

s all sounds complicated and it is complicated se the Methodists like things that are compli- ! But the fact is that the offering for the Fellow- of Suffering and Service is one of our most im- nt opportunities to give direct material aid to our friends overseas, to aid our chaplains, and to de materials for military camp activities.

three agents who will share in this offering greatly aided by funds from the Crusade for t during the past four years, but now that no are available from that source, it is imperative we give more than ever before to support their .

The New Look

e of the most promising projects on which New anders are working currently is the Rolling e Center for Christian Education at North An- r, Mass. A beautiful estate has been made avail- to the Methodists of the New England Confer- and while the conference did not guarantee to rwrite the purchase, it did set up a special com- on and allow it to raise the necessary funds for "new look" for educational and youth activities. preliminary payments have been made and now the commission is turning every stone to meet its second payment by October 4th. $6,000 is needed to make a mortgage payment and $4,000 for furnishing and maintenance costs. A few large gifts are needed to meet this schedule and it is reasonable to expect that the requirements will be met.

There has been a minimum of groaning against this project, for Methodists here know how important such an investment is. Outmoded campgrounds have been used for summer programs and there has been no center where year-round work could be done. Rolling Ridge will be the answer to the unfortunate present situation. With a serious shortage of leadership in local churches, plus an alarming shortage of ministers and other full-time Christian workers, it is important to set up a permanent place and program to meet this need. Money given to Rolling Ridge should not be thought of as a token, but as a considered investment in the future of New England's Protestant Christianity.

Is It Thought Control?

The Harness Committee of the House has reversed a decision of the Federal Communications Commission regarding the right of atheists to use the radio. We believe that in the interests of freedom of religion, the right to disbelieve shall be safeguarded as jealously again we repeat a stand we took in 1946 when we hailed the decision of the Federal Communications Commission which allowed an atheist time on the air.

If the Harness Committee is upheld in its decision to bar atheists, a dangerous precedent will have been set. It is logical to assume that certain religious doctrines may constitute an insult to other religious doctrines, and that majority opinion could ban from the radio minority opinions. Trinitarians could have Unitarians banned. Roman Catholics could be banned by Protestants over the question of planned parenthood or even the infallibility of the Pope. There is no limit to the ugly possibilities of the current situation.

Religion—that is real religion—is not afraid of opposition. We believe that atheists are completely wrong, but it does not weaken our faith to have them believe that we are wrong. In a nation that enjoys freedom of religion, it is of utmost importance that the Harness Committee has made a bad mistake, and as is the right to believe according to the dictates of one's own conscience.

Between Two Worlds

The third and concluding part of an address made by Dr. John Wear Burton, Retiring President-General of the Methodist Church in Australasia, at the General Conference of that church in Sydney, Australia on May 20, 1948.

I am convinced that, contrary to much criticism, the reason why there is a drift from churches is not mainly the fault of the churches themselves. It lies in the undue value we have given to money and to our greed for material possessions. We have an unhealthy respect for the money-maker who contributes comparatively little to the well-being of society. We have over-estimated his ability and worth. Thales, one of the great seven Greek philosophers, made sport of men who set more store by money than by wisdom. They replied that it was a case of the fox and the grapes. In answer to their challenge he put his mind to money-making and in one year amassed more wealth than the most experienced trader raked together in his whole life. He then went back to the pursuit of wisdom. The great men of the world have not been money makers. "What porridge had John Keats?" What profit had John Wesley? What value did David Livingstone, Florence Nightingale, Robert Scott, and Mahatma Gandhi place on money? By their poverty they made many rich; whereas today men by their wealth make many poor.

There are two tendencies to which I should like to refer and which suggest that the church is between two worlds—

(a) the alienation of the working man;

(b) the withdrawal of the intellectuals.

I know it is difficult to generalize without carefully-compiled statistics, but on the whole these two tendencies appear to be very definite. John Smith is not with us, nor are the great scientists, the leaders of thought, and the creative artists. We are left largely with middle-class people living in comfortable suburban homes with comfortable suburban ideas. Let me make haste to say that some of these middle and lower-middle class people are of the very salt of the earth—honest, upright and industrious—and I am grateful that I have had intimate friendship with so many of them; but that must not blind our eyes to the alienation of others.

(a) First, let us take the question of the "working classes." I want to be careful not to exaggerate nor to suggest that we have no working men in our churches, but how few! Let us think of the churches from which we have come, how many of the working class are members or in official positions? How many are there in this General Conference — the most representative body of our Australian church? Among our laity we have professional men, business managers, property-owners, farmers and merchants; but where is John Smith? And why isn't he here?

Jesus loved the common man, and drew His disciples from that class. The rich and powerful would have, on the whole, nothing to do with Him for He challenged their selfish way of living. Read again your New Testament and underline the passages where Jesus warns men against avarice, greed and the amassing of wealth there will be much-scored pages. This was not a r of class distinction: it was a question of the quality c

John Wesley, whom we revere but do not closely late, died a poor man, and drew most of his followers the miners of Cornwall, the potters of Staffordshire the artisans and farm laborers of Yorkshire. The puddle Martyrs were mainly Methodist lay preache

If we have lost John Smith, how are we to win back?

We must learn, in the first place, to understand h take time to talk with him. We must try to see his of view, feel his sense of insecurity in a competitive nomic system, ask ourselves how we would like tempt to bring up a family in decency and to educate on the basic wage. We must remind ourselves tha factory was made for man, and not man for the facto

We must get rid of our prejudices. Some of John Sn actions, especially futile and unnecessary strikes, an comprehensible, and he wastes his leisure and mon ways that some of us deplore; but we must make a ances and sympathize rather than condemn. He feels he is only a cog in the economic machine and that his sonality has little chance of expression through his w We must remember that we too have our faults, tha often lack concern for others and that we have our kind of petty selfishness. Prejudice is so easy and lea to—

"Compound with sins we are inclined to
By damning those we have no mind to."

We must hold before his eyes the Carpenter of Naz —that robust wholesome working Man whose mu were hardened by toil and whose face was beaded sweat. He still draws men to Himself.

The truth is that industry is between two worlds. " italism" as an economic system is dying; it has fail meet the demands of the modern age, and has crea Frankenstein monster that it cannot control. The ne cial and industrial world is still in the throes of birth none may yet say what manner of child will be born.

It might be a good thing to set apart two or three o most talented young men, give them an opportuni study detachedly economic problems and relate the the thought and policy of the church. But above al must preach a gospel that is really good news to the ing man, and make him feel that the church is sinc his friend.

(b) Even more serious is the withdrawal from church of the intellectuals and the leaders of thought have some in our ranks, but so few that they are spicuous. It is a sad fact that so many of our young and women, who in their youth were loyal men of the church and who have passed through the unive sometimes with outstanding distinction, have quietly

turned away from the church. There are some of of course, lured by money-making and by selfish s, who have found the church and its ethical code way; but many of them—most of them, I believe ally splendid types who have found another loyalty they think, a larger. Some of them are filled with nest desire to help humanity, and put many of us ed Christians to shame by their efforts and self-. They say regretfully, but quite frankly, that for nd their aims the church is irrelevant, and that she isoned in her own narrow interests. Many give the that they cannot, after a scientific and philosophic g, accept the creeds of the church. We are inclined, bitter moments, to accuse them of rationalization r to avoid the discipline of the Christian life; but be careful that this is not a rationalization of their ed rationalization.

not hope, in this brief address, to attempt to deal complex a problem, but I would point out that world of authoritarianism, whether of an Infallible or an Infallible Book, is dead or dying, and men omen demand rational and scientific grounds for How many of us can repeat, without qualification reservation, all the creeds of the church. And why we?

Inge quotes J. A. Froude as saying, "If medicine en regulated four hundred years ago by Act of ment, if there had been Thirty-nine Articles of Med- nd every licensed practitioner had been compelled, pain and penalties, to compound drugs by the ptions of Henry the Eighth's physicians, it is easy jecture in what state of health the people of this y would at present be found."

ow I shall not please the orthodox when I say that, are to retain the thinker in our ranks, it will not be re emphasis upon doctrine, but by the granting of er freedom of thought and by the granting sim- of faith. Men of spiritual and intellectual adventure want safe harbors where their anchored vessels may lazily with the tides: they want the wide ocean ts storms and hazards: they do not want cages, but to soar aloft into the unknown.

only authority in religion is the authority of the The spirit bloweth where it listeth, and none may hence it cometh and whither it goeth. The truth is, er we like it or not, that, as Emerson said, "Every as a private road to God;" and in these days he in- to take it. We have only to talk quietly and con- ially with many of our thoughtful laymen to realize few accept the traditions of orthodoxy. There is a world of religious thought being born. That thought ot be contrary to ascertained knowledge and reason, h it may transcend them, as does art and poetry and .

member a very thoughtful friend, who had been long wilderness of doubt and intellectual difficulty, say- If I were a preacher I would not bother about creed logma; I would simply bring men face to face with oble character and sacrificial quality in Jesus, and leave them there." If we can lead men to see Jesus in all His robust manliness, and spiritual charm and power; we need not worry concerning their theological reaction to Him. He is His own interpreter, and somehow the most sceptical disciples cannot withold the exclamation, "My Lord and my God!"

May I commend the words of one of the world's profoundest thinkers and greatest Christians—Albert Schweitzer: "Christ comes to us as the Unknown without a name, just as of old by the lakeside He came to those men who knew Him not. He speaks to us in the same words, 'Follow thou Me,' and sets us to those tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship. And as an ineffable mystery they shall learn in their own experience who He is."

The Crusade For Christ

And this brings me naturally and inevitably to our projected movement which the committee on evangelism has called "The Crusade for Christ." There can be no doubt of the urgent need for a higher quality of human life if the race is to escape disaster. We have, as a Christian church, the real solution of the world's problems, whether they be international, economic or moral. Narrowed down, and shorn of its dialectics, it is really Christ or Chaos, either Christ's world or none. There can be no agreement among the nations except on a basis of good-will, tolerance and large-scale unselfishness, and this applies to all other human relationships. Evil can never be overcome by force; the ancient word, more applicable than ever, is that evil can be overcome only by good.

This world situation comes as a challenge to the Christian church—it comes as a challenge to each individual, for there is no church apart from the individuals who compose it. It means, for us all, what the New Testament calls repentance—a change of mind, as the Greek has it—and there will have to be a radical change of attitude and a revolutionary birth from above if the church is to influence the course of human affairs.

And such changes must commence with ourselves. We are always willing, and sometimes enthusiastically so, to urge the need for the other man to change; but our primary and immediate concern is the change in ourselves.

Before we can hope to bring men into vital fellowship with God and goodness, there must be a deepening of that fellowship within ourselves. We may well hesitate on the threshold of such a moral and spiritual revolution and ask, who is sufficient for these things? The truth we must emphasize is that our sufficiency is of God.

Brethren, nothing that may come before this conference can be so important as this: let us therefore give ourselves to earnest prayer and to rigorous self-examination, vowing that all which hinders Christ's truth and power manifesting themselves through us may be cleansed away, so that we may be effective witnesses furnishing incontravertible evidence of His power to change and transform human life.

PERSONS

The Rev. Melvin D. Hughson has been appointed assistant to the Rev. J. Tremayne Copplestone, minister of Copley Methodist Church in Boston. Mr. Hughson, a local preacher and a member of Parkway Church, Milton, Mass., is a graduate of Boston University's College of Liberal Arts and is now enrolled at the School of Theology.

The Rev. Edward E. Donner of Meadville, Pa., a student at Boston University School of Theology, has been appointed supply pastor of Barham Memorial Church, South Boston, as of Sept. 26th. Mr. Donner and his wife and baby daughter will occupy the newly reconditioned parsonage on Dorchester St.

On August 24th, Miss Inez A. Godman, aged 83, died at the Deaconess Home, Concord, Mass. She was the daughter of Dr. William D. Godman, the first graduate of Ohio Wesleyan University where he later taught. He was at one time president of Baldwin-Wallace University, and of New Orleans University. Miss Godman was particularly interested in giving the Negro educational opportunity and aided her father and mother in establishing Gilbert Academy, Baldwin, La. Funeral services were held at the home in Concord, Mass. and burial was in West Laurel Hill cemetery, Philadelphia, Penna., on August 27th.

On Saturday, the 28th of August at 3 p. m. in the chapel of Wesley Methodist Church, Springfield, Mass., the wedding of Marvin Mallory Bryan, son of Edward and Josephine Bryan, and Nadina Isolda LaZazzera, daughter of Gustavo and Eleanor LaZazzera, took place. The Rev. Clarence A. Morrill was the officiating clergyman. Both of these young people have been exceedingly active in the Youth Fellowship work of Wesley Church and will make their home in that city. Mr. Bryan is the grandson of Edward C. Bryan, formerly a prominent layman of the First Methodist Church of Westfield, Mass., and a nephew of Mrs. Elizabeth B. Morrill.

The Oakland, Calif. Council of Churches announced recently the resignation of the Rev. Howard C. Busching, executive secretary. Mr. Busching has accepted the position of assistant professor in the Department of Social Work of the Florida State University, Tallahassee, where he will teach classes in marriage and family life education. Also he will work with the university extension service in conducting family education institutes throughout the state of Florida. A graduate of Boston University School of Theology, Mr. Busching was minister of the Bagley Downs United Church, Vancouver, Wash., an interdenominational church, prior to going to Calif. in 1946. Under his administration, the Oakland Council of Churches has pioneered in the founding and organization of the Sunday school for handicapped children, and he was influential in the addition of fourth-grade children to the program of weekday religious education on released time from the public schools. Mr. Busching has been active in the civic life of the community also, being cited for outstanding work in interracial and intercultural relations. Mrs. Busching has been an officer of the State Council of Church Women, the Woman's Society of Christian Service of the Metropolitan District of The Methodist Church, director of young adult work at the Shattuck Ave. Methodist Church, and a member of the Christian Home Committee of the Council of Churches.

Bangor District Conference

On Tuesday, Sept. 28th, the Bangor District Conference will be held in the Grace Methodist Church in Bangor, Me. The program will open at 10 a. m. with devotions led by the Rev. W. M. McLaughlin of Patten, Me. Following will be the organization and business of the conference. After lunch at 12:30, devotions will be led by the Rev. H. J. Rowley, Woodland, followed by addresses by the Rev. E. F. Tewksbury, executive secretary in charge of the conference boards of missions and education; the Rev. Charles Parkin, executive secretary of the reserve pension and camp fund campaigns; and Bishop John Wesley Lord, resident in the Boston Area.

Bishop Lord and his family will be welcomed at a reception in the church parlors at the conclusion of this meeting.

At 7:30, the closing meeting will start with devotions led by the host pastor, the Rev. Ralph Barron. Following committee reports, Bishop Lord will speak on "Christ and His Church."

All reservations for meals and lodging should be made in advance through the host pastor, the Rev. Ralph Barron, before Sept. 25th.

Miss Elizabeth E. Hall, former deaconess at the South Methodist Church, Manchester, Conn., died in Wilmington, Del. after a long illness, and was laid to rest on August 31st. Miss Hall was the first director of religious education at the church, and worked untiringly in visiting members, in organizing young people's groups and in teaching a class of young women in the church school.

Dr. Earl Cranston, chairman of the department of religion at Dartmouth College, has been appointed dean of the graduate school of religion at the University of Southern California, according to Dr. Fred D. Fagg, Jr., president. Dr. Cranston will join the U. S.C. faculty in February. He has been at Dartmouth since 1944, where he has also been Phillips Professor of Religion. Previously he was in Southern California for ten years at the University of Redlands, as chairman of history and political science, 1934-42, and as director of social sciences, 1942-44.

The Rev. W. R. Ward a retired r of the Missouri Conference died at B morial Hospital, Kansas City, Mo., M Sept. 13 following an operation the p week. Failing health forced his pre retirement one year ago. Born in M ville, Mo., the Rev. Ward was a grad Boston University School of Theolo tered the ministry in 1906 and served es in the Kansas, Missouri and S Texas Conferences. He is survived wife, a daughter Elizabeth of San A Texas, and four sons, W. Ralph Wa minister of South Methodist Church chester, Conn., and Robert, Borde James Ward all residents of Kansas C Funeral services were held in Kans on Wednesday, and interment follo Topeka, Kansas.

A guest preacher at St. Paul's, N R. I. during August, was Chaplain H. Tower, Commander in the Unite Navy. Chaplain Tower was pastor Paul's in 1938-40. He saw strenuous the Pacific area during the war, has been stationed at the Philadelphia Nav and is now chaplain on the carrier, pine Sea." This carrier with others Atlantic fleet had headquarters in Na sett Bay for part of the summer and c Tower was able to "get ashore" sever to visit friends and preach in his church. His family has again taken dence in Greencastle Ind. while he sea duty.

Mrs. T. Ross Hicks, wife of the p First Methodist Church, Northampton is at home following a successful o at the Cooley-Dickinson Hospital of t

Bishop John Wesley Lord announ changes in appointments, one in th Hampshire Conference and one in the The Rev. Wilbert H. Cannon, pastor ren, N. H., since 1946, is assigned North Salem-West Hempstead, N. H., as of September 19, succeeding the Re ert A. Burbank, who terminated his p at North Salem this summer to as father-in-law, an architect and bui homes in Short Hills, N. J. In the Conference, the Rev. Shibly D. Malou has served the Hallowell Church sin becomes pastor of the Thornton Church, South Portland, October 1 Malouf's predecessor at Thornton was the Rev. Henry O. Megert, now zar Falls, Me.

The First Methodist Church of Hyd Mass. felt justly proud on Sept. 10th member the ninety-fifth birthday Eugenia Colesworthy, who has been ful attendant of the church for ov years. Unusually active, she attends regularly, having a standing order taxi company to call for her regardles

Mrs. Colesworthy recalls with un-
ccuracy many events in the history
lyde Park Church and continues to
iseless source of inspiration to the
'he women's society of the church
Mrs. Colesworthy with a remem-
of flowers and many of her friends
a memorable occasion by their visits
s.

iw University, Greencastle, Ill., has
complete control and ownership
e Public Housing Administration of
:ans' housing units on the campus.
:Pauw units comprise two projects
45 housing accommodations, which
ted on Observatory Hill and South
and College Streets.

Church of the Covenant, Presbyterian,
on the campus of Western Reserve
ity, Cleveland, Ohio, announces that
v. Dr. Louis C. Wright will do the
part of the preaching and part of the
work during the fall season. Since
hen he served overseas as director of
A. work in France, Dr. Wright has
strated remarkable leadership. From
1934 he was pastor of Epworth-Euclid
list Church in Cleveland, and then ac-
the presidency of Baldwin-Wallace
in Berea, Ohio, which position he
until his retirement last July. Dr.
began his new duties on Sept. 1st.

Boston and Lynn District Conferences
g at the College Avenue Methodist
in Somerville, Mass. on Sept. 27th
pen at 3. p. m. The notice printed in
eek's issue incorrectly stated that the
gs would open at 4 p. m.

Walter Towner, director of the de-
ent of general church school work of
eneral Board of Education at Nashville,
Worcester, Mass. on Friday, Sept. 17th,
duct a workshop for the church school
ntendents and other administrative of-
of the Worcester District church schools.
meeting was held at the Park Avenue
dist Church, with the Rev. Arthur W.
omb, district director of Christian ed-
n, presiding.

Rev. and Mrs. Robert M. Pierce of
ay Methodist Church in Milton, Mass.,
nce the birth of their eighth grandchild.
n, Arthur Albert Schmon, 2nd, was
to Mr. and Mrs. Robert McCormick
on at Richardson House, Boston, on
ay, Sept. 12th. Mrs. Schmon is the for-
Mary Pierce.

Rev. Dr. Geoffrey Wardle Stafford of
University, Madison, N. J. returned to
ountry on Sept. 14th after spending the
ner in Scotland and England as a visit-
preacher.

The Rev. Otis R. Fisher, minister of the Methodist church in Cincinnatus, New York for the past nine years, has been transferred to the pastorate of the Weedsport, N. Y., Methodist Church. Dr. and Mrs. Fisher were formerly associated with First Methodist Church in Boston, where Dr. Fisher was assistant pastor.

The Rev. and Mrs. George Gutekunst of First Methodist Church, South Hadley Falls, Mass. announce the birth of a son, Philip George, 3rd, on August 31st.

Film Council Awards "Oscar"

Hollywood, Cal. — Presentation of the annual award—a bronze Oscar—of the Cleveland Film Council for the best motion picture with a religious theme produced during the past year was made by Miss Virginia Beard of Cleveland, president of the council and head of the Film Bureau of the Cleveland Public Library, to Paul F. Heard, executive secretary of the Protestant Film Commission, at Nassour Studios in Hollywood on Aug. 20th. The commission's prize winning film, "My Name Is Han," was filmed entirely in China with an all Chinese cast. It tells the story of the rehabilitation of a Chinese family after the war, as a result of Christian missions.

The award was voted to "My Name Is Han" at the annual Film Festival held in Cleveland under the Film Council's sponsorship. Miss Beard made the presentation while in Hollywood in connection with her work.

The Protestant Film Commission is at present engaged in another production on Christian missions—in the Orient—a feature-length picture telling the story of a Japanese family in the post-war era. It is being directed by William James, from a script by Charles Schwep, both of whom are now in Japan making the production under supervision of Heard as executive producer.

The Protestant Film Commission is the official motion picture agency of 19 leading Protestant denominations. Its purpose is twofold—to produce films on religious and educational themes for non-theatrical and theatrical distribution, and to encourage the motion picture industry in the production of entertainment films on moral and religious subjects.

The Protestant Film Commission embarked upon its producing career with "Beyond Our Own," which was followed by "My Name is Han."

Funeral services were conducted last Friday at Fayette, Iowa for Bishop Edwin F. Lee, a retired bishop of The Methodist Church. Bishop Lee, whose last assignment was the Manila Area, had retired from effective service last spring.

Bishop Earl Ledden, resident in the Syracuse Area of The Methodist Church, has left for a two month visit to Methodist work in South Africa and Southern Rhodesia. Bishop Ledden goes under assignment of the Council of Bishops as part of an effort to create closer understanding and to gain information on the progress of the church in those areas.

The Rev. D. Perry Bucke, minister of the First Methodist Church in Tyrone, Penna., has returned to his parish work after a major operation performed recently at the Delaware Hospital in Wilmington, Del.

Two new supply pastors on the New Bedford District, both students, are announced by the district superintendent, the Rev. G. Albin Dahlquist. They are the Rev. Harold E. Wagner at West Falmouth and the Rev. Gilman L. Lane at Bridgewater, Mass.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period Monday, Sept. 20th, through Thursday, Sept. 30th, at 8:10 a. m.

Sept. 20—The Rev. Elmore Brown, Methodist Church, Maplewood, Malden.

Sept. 21—Dr. Robert G. Metters, Rector, Emmanuel Church, Boston.

Sept. 22—The Rev. Frank Peverley, Broadway Methodist Church, Somerville.

Sept. 23—The Rev. Joseph D. Parkman, Memorial Congregational Church, North Quincy.

Sept. 24—The Rev. Arlington Booker, Clarendon Street Baptist Church, Boston.

Sept. 27—The Rev. Harold W. Arthur, ass't pastor, Tremont Temple Baptist Church, Boston.

Sept. 28—The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Sept. 29—Program by the Educational Department of Morgan Memorial under the direction of the Rev. Ruth H. Browning, Director of Religious Education.

Sept. 30—The Rev. D. L. Campbell, Advent Christian Church, Somerville.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Oct. 3.

A LIBRARY OF RELIGIOUS LITERATURE. PSALMS 119:97-105

What is the Bible?

The Bible is not only a book but a library of religious books. Sixty-six different books, long and short, are contained in this book-library. The oldest of these dates from about three thousand years ago and the latest from somewhere between 100 and 150 A.D. The period of time covered in the writing of the Bible was around one thousand years.

The first part of the Bible, the Old Testament, was written in Hebrew and the second part, the New Testament, was written in Greek. These two languages have increased to over one thousand languages and dialects in which the Bible is read by people in every country on earth. Today the three great Bible societies of the United States and Great Britain print and circulate each year more than a million and a half complete Bibles and more than twenty-three million portions of the Bible. For a book carrying the history of the ancient Hebrews and the Gospel of Jesus Christ in its fullness, this is indeed an amazing record. It is lasting proof of the Bible's divine origin and inspiration. No book has ever wielded such a deep and lasting influence upon the life of mankind as the Bible has since it was first spoken and then written on parchment and on the "fleshy tablets of men's hearts."

The Bible is indeed more than a book or a collection of religious books. It is in truth the Word of God. It is a living force that makes good men and creates civilization at its best. In it we have not only God's Word but the long, growing, and unbroken history of a large section of humanity in search for the true God and the spiritual way of life.

A Lamp and a Light

No better statement of the Bible's purpose has ever been made than the one found in the Psalms, "Thy word is a lamp unto my feet and a light unto my path."

This takes us back to the ancient light which men carried by hand. The Psalmist knew nothing of electric lights strung on poles along the highway or street for illumination. The correct figure would be a lantern one carried in the hand. This is man's best light when searching the hidden pathway or the obscure road. It is light by which to walk or drive that we most need on any journey; and life is to us as it was to the Psalmist, a journey.

Leaving the figure of speech and getting down to the living upon which the Bible throws light, let us read the Psalmist's words of explanation. On the Law of the Bible the reader meditated. This was light thrown by the great laws of God that are set down for our obedience in the Bible. Meditation on the Laws of God found in the Bible will make the pathway plain in the darkness that surrounds us.

But the laws and precepts are to be kept by the reader. Much Bible reading ends in reading and not in action. The obedience becomes so fixed that hatred of ever way is finally developed by the reader.

If anyone will take this simple truth to heart an the Bible for light on the dark paths of life, we mu low that he will find what he is looking for. And the main purpose of the Bible. It is not literature to be read and quoted and studied, but it is to be use light to one's feet to be carried about on the ways as a lantern in the hand. And one does not have t great Bible scholar or an expert in Hebrew or Greek able to carry and use this lantern.

Knowledge About the Bible

The Bible is being read more or less by a great people. They carry it about for light as they carry tern. But the book is almost useless if its light is hidd some false beliefs about the origin, content, meanin purpose of the Bible.

It is not only correct to call the Bible "The Boo body Knows," but it is also true that the Bible is Book Nobody Knows About." When the Bible is God's Word, it is necessary to add that the word o came through the minds and hearts of men and w These men and women were not put to sleep or th into a trance or unconscious state while God spoke t through them. They were at their most intelligen ment when God used them as his mouthpiece. A human facilities were concentrated upon the word tered, and the inspiration was in the quickening o spirit and the stepping up of the human intellige

"The Bible is True" says the devout reader to w the book has brought new life and a clear light upo way the feet must tread. But when fiction is take facts, and poetry and parable are read as prose, an the varied literature of the Bible is levelled down to a table or bulletin, fanaticism and false loyalty follow reading. For instance it is generally known and bel that the Book of Job is a drama. Who denies the trut Shakespere's Hamlet because Hamlet was a creatu the writer's imagination? Would the drama have less true or convincing if it had been a prosaic nar written by a reporter. It is false to call history ficti the historian sticks to facts. The mighty truths procla in the Book of Job are no less true if it turns out tha book is a drama instead of an historical narrative.

The Bible is a lamp and a light to be used along pathway instead of a museum or altar piece to be shipped. Nothing would so promote intelligent Bible ing and devout Christian living as a few simple broadcast into the minds of people about the Bible's o inspiration, historical development and authority. N of the energy now used in argument and feuding ove Bible could better be used in walking in the Bible's l

Something You Feel Inside

PAUL DOUGLASS

ıington, city of many enigmas, experienced some-
ıncommon to government service this fall when a
t young attorney in the office of the chief counsel
National Park Service, Department of the Interior,
into a $25-a-month apartment on the campus of
merican University and began life again as a fresh-
ı the College of Arts and Sciences.

man, who enjoyed high government favor, who
rning a salary of $5,480, who probably knows as
as any other living person about the federal law
elates to America's national parks, had decided to
ninister. That decision means at least seven more
of study. It means foregoing advancement in the
ment service up to $10,000 a year.

George Hertzog, 28, born on a corn and cotton farm
unincorporated town of Smoaks, South Carolina,
s wife, Helen Carlson, of Boston, Mass., knew what
ere doing.

t George Hertzog is an A-grade attorney is a well-
ized fact in the Capital. To earn his way through
chool he became a stenographer in a law office. He
w in Walterboro, South Carolina, with the firm of
tt & Mover. In 1942 when he was admitted to the
was already in the midst of the war. In 1940 he was
out with the National Guard. From 1943 to 1946
ved in the infantry.

his experience in this decade, however, confirmed
ea George Hertzog got in a one-room frame Meth-
church down in South Carolina by his corn and
farm. It didn't make any difference whether he
ghting in the infantry, enforcing rules in the mil-
police, or drafting laws to prevent sight-seeing col-
from carrying off the Petrified Forest piece by piece
gled beneath their hats; George Hertzog kept com-
ack to the same idea. *You can't build a different
out of indifferent people. Religion is the business
king people as they are into people God knows they
.* That's the front on which the battle of ideas in our
is being fought, George believed, and so just as he
d in the National Guard in 1940, long before Pearl
or, he has gone into training for a new war that is
to take his best for the rest of his life.

en George Hertzog felt the unyielding call to the
ry, he went to Dr. Ellis Weitzman, the examiner
e American University. "I'm a good lawyer," he said,
I want to be a good minister. Tell me truthfully,
Veitzman, whether I've got the brains, the emotional
ce, the human interest, the social maturity, the
ies the ministry takes. Tell me, can I be a useful
ter?" And so George Hertzog went through Dr.
man's famous Hutchins House Center along with a
other young men and young women being tested for
nds of aptitudes. And the report was good—very,
good indeed.

e Sunday evening after church, a student studying
e law asked this question across the porch: "George,
what makes men do what you have done?" "It's something you feel inside you that does it!" George answered. "It's a presence. And you say to yourself, 'If God is like Jesus, then man knows what he can be.' When you have an ideal of a man-as-he-can-be, you know how concrete man's pattern of life is."

The watchman went by turning off the campus floodlights.

"That's what it is," said George. "The answering tug within us when the *ought-to-be* stands over against the *is* and will not let us rest."

Assails Church Capitalism Report

Religious News Service

SYRACUSE, N. Y. — Criticism of an action taken by the First Assembly of the World Council of Churches was expressed here by Nathan L. Miller, former N.Y. governor.

Miller, who now acts as counsel to the United States Steel Corporation, said he was "profoundly shocked" by the assembly's coupling of communism and capitalism and its condemnation of both.

He said the addition of the term "laissez-faire" as the kind of capitalism referred to by the World Council was "not definitive," adding that the term would not "correct the misunderstandings or undo the harm caused by the report."

The report referred to by Miller was prepared by a study section of the World Council. It rejected the ideologies of both communism and capitalism. It was later amended on the proposal of Charles P. Taft, president of the Federal Council of Churches, and the term "laissez-faire" added to describe the kind of capitalism the report had in mind.

"Intellectual and spiritual leaders who undertake to condemn the social system which has advanced our civilization to its present stage, should know precisely what they are talking about and should use terms which will enable others to know precisely what they mean. They should not confuse abuses with systems or principles.

"Those who condemn what they call capitalism," he continued, "are in fact rejecting the right of everyone to possess and enjoy the fruits of his own toil and frugality.

"Yet the right to private property is one of the most sacred personal rights guaranteed by the Constitution of the United States. It has been the main stimulus to human endeavors and has lifted humanity to its present level.

"There will be abuses to expose, correct and redress as long as human nature remains what it has been ever since the Garden of Eden. The state should guard against and redress abuses. The Church should expose and condemn them and teach honesty and morality as Christian virtues.

"I have faith that the love of freedom will ultimately triumph over communism, but the day of its triumph will not be advanced by sowing seeds of discontent throughout a disordered world, as the Amsterdam report appears to me to do."

Conversion On Trial: First Three Years

A Methodist Minister's Son Becomes a Unitarian

I have officially been a Unitarian for over three years. As I start my first fulltime job in a ministerial capacity, I want to answer in my own mind the question, "Why did I become a Unitarian?" This is not an easy task because seldom do the intellectual answers we give for doing the things we do really explain our motives. On the other hand, an answer to this question is important not only to me but also to any Unitarian church that is interested in growth, because those ideals which attracted me to Unitarianism still have vitality, and the church which demonstrates those ideals in its methods and in the lives of its members can be a vital and dynamic institution. That church will continue to attract "lost souls" such as I.

I was a convert to Unitarianism. Those of you who were brought up in this tradition will find it difficult to understand the feelings which are involved in true conversion. If there are any readers to whom a church is just a church, or who imagine that one church is just as good as another—"We're all going to the same place"—they will miss the point altogether.

Conversion involves several important subjective feelings. The ground is prepared by an unaccountable state of dissatisfaction and frustration. Satisfactory adjustment and harmony can only be found in conversion. This stage was a part of my experience. I entered Harvard Divinity School to prepare for the Methodist ministry. But I realized that I was not a "good" Methodist. I did many things which "good" Methodists should not do; I left undone many things which I ought to have done; my sins of commission and omission were countless. Yet I felt that to become a "good" Methodist minister I would have to perform unjustifiable surgery on my conscience. After eight weeks of my first semester at Harvard, I decided that I was a misfit in the ministry; what I really wanted to do was to become a history teacher—I would shift to the Graduate School of Arts and Sciences and become a great historian. No sooner had I decided on this course of action than I felt that I should study medicine. In medicine I could "really help people;" wasn't that what I honestly wanted to do? Beware of the person who aggressively announces his intentions of helping other people, or who, with an undue fervor, talks much about solving the world's problems. The chances are great that he is simply transferring the source of conflict from his own soul to the world outside, hoping that by solving the problems of his environment he may resolve the tensions within his own personality. Fate was on my side and I was called to the First Parish in Stow (Unitarian). I suddenly lost my unnatural love for history and began to see that even the doctor has his troubles.

The second component of conversion is the feeling of turning from something wrong to something right. This too was a part of my experience. I became convinced that orthodoxy, be it Protestant or Catholic, was wrong. This is not to say that it is scientifically or metaphysicall or untrue. This is only to say that for me orthodo came an impossibility. From the standpoint of rel mythology, I still regard most of the central poi Christian doctrine as being very close to the experie man's existence, but to use it in a creed as a scienti planation of life and the Universe became, for me, intellectual dishonesty. I still find the story of the I Man and the whole drama of the Redemption th Christ artistically and esthetically charming. It m convenient answer to the continued failure of our at at peace and the seeming perversity of men. But I that the cold facts of the case are to be found in the of evolution, and this I can't honestly deny; for shift the responsibility and blame for my sins off to pathetic figure on a cross is not only an indication o tional immaturity, but for me to do it would be right dishonesty. Thus I felt that the whole orthod tion of salvation and damnation was an affront t and was riddled with human selfishness and vinc ness. I began to suspect that something was wrong I was in college.

In college my room-mate was a Jewish lad. After with him for two years, I realized that he was pr the most morally decent person I had ever met. was not a Christian. In theory he was "lost." I r that any religious system which could condemn an eternity in hell simply on the fact of his birth fel of the image I held of Jesus, himself a Jew.

Furthermore, I was repelled by the drippy piety of doxy which made hypocrisy a virtue and a split ality an inevitability. As a minister's son I had f full force of this, and to lead a normal life I became master at being a Roman with the Romans, a Gree the Greeks, a Bohemian with the Bohemians, a bo the boys and, last but not least, a saint with the sa church. In such a condition there is no chance for responsibility or moral improvement because there real self—there is no real ego; there are only a num little selves flitting around, each with a certain fl situations. Only now am I able to say, with Pope Sailor, "I am what I am and that's all that I am." I a position there is the possibility of improvement b it is possible to measure the shortcomings of th person.

The war, rather than making me pessimistic or gave me the firm belief that the problems which me individually and collectively, are basically religiou more important, I came out of the army with the that organized religion as such was hopelessly inad to cope with these problems. I am not alone in this sion since about two-thirds of the population is churchgoing. But essentially this two-thirds is reli sterile and decadent. I realized that religion must f

in an organized group of some sort. For me the n Church formed that group.

ed from orthodoxy to something that I felt was he object toward which I turned was the Uni- Church. What did I anticipate which led me to e the faith of my fathers?

first place, I wanted a church which was oriented vorship of the highest of human ideals and aspira- ecause I believed that only through following the s paths of high idealism could one find this true ship to God. I wanted a church whose initial thrust , "I believe such and such . . . ," but rather asked stion, "What doth the Lord require of thee—of found that the tradition of Unitarianism does ex- at, although many Unitarians ignore the fact.

e second place, I wanted a church that worked not sing emotions just for the sake of an emotional wanted a church that created an emotional respon- by the elevation of great objective ideals. It is an ing to weep copious tears over the death of Jesus as editates in front of a crucifix; one can even see emada, leader of the Spanish Inquisition, doing is a harder thing to weep for the sufferings of just y people. I wanted a faith which would not compel waste my energies in useless tears; I wanted a faith would channel my energies where they can make lifference in the world of men.

ve found great objective ideals in the Unitarian tra- I liked the notion of individual freedom of thought. on-Unitarian this notion will seem absurd, from the oint of religion, since he is accustomed to thinking ns of fixed concepts handed down from the begin- Many times I have had people say to me, "If your n doesn't believe anything, why in the world do you church?" The fact that a group of people could together and form a religious society without claim- corner on the market of truth—the fact that people liverse opinions (or in some cases no opinions) can together for mutual activity and worship — these are completely beyond the comprehension of such . They do not understand because it is beyond their ence, and understanding rarely exceeds experience. he Unitarian knows that such things not only are le but also are very conducive to spiritual and mental h. The Unitarian is learning in church what the nust sometime learn: that individuals and groups do ave to be identical to make life possible, and the at- s to make them so only make life more and more sible.

ere are those who will say, "Yes, but individual free- will lead to chaos." Yes, I grant that it will do just f not limited. But such things have a habit of taking of themselves among normal individuals. I found he limiting factor in the Unitarian tradition was the n of the Brotherhood of Man. This, a peripheral n in orthodoxy, is placed in the center of Unitarian ing. With Unitarians it is an act of faith that the erhood of Man can become a reality here on earth. seems a great deal more plausible to me than to be- lieve that it is a state reserved only for heaven where God shall wash away all color.

The third notion which attracted me to Unitarianism was the trust Unitarians place in reason. There are those who accuse Unitarians of being "cold." If this is true, at least Unitarians have always been sane. But I doubt if it is a just accusation. Unitarians do not deny the necessity and validity of feelings; they only insist that our emotions should be evaluated by reason. What other safe criterion is there? Some will say Revelation. But Revelation to make sense on the congnitive level must enter the realm of human reason. Apart from reason we degnerate the House of God to little more than a mad-house.

Now remains the question, have I been satisfied. On the whole, yes. It is important for a person to remember that there is no tailor-made church customed to his specifications. There will always be tensions felt when the individual becomes a part of a group. But rather than being distraught by such tensions, the Unitarian expects them and knows that adjustment within the group leads to growth and further spiritual insight. If a person expects only cut and dried opinions, or if he is looking for a spiritual sedative, I should advise him to steer clear of the Unitarian Church. He will only make himself unhappy and be a disturbing factor to the group. Personally, I like the Unitarian Church; I am at home there. There is a great satisfaction in being able to say with a clear conscience, "This is my church. I belong here."—Reprinted from *The Christian Register*.

Religion And Political Action

"He that loveth not, knoweth not God." Love never changes. But the forms of its expression often change so radically that we are in danger of failing to recognize them. In modern society for instance there are many economic, social, racial and international relations which, in addition to other remedies, demand legislation in order to prevent suffering, provide opportunities for human freedom, and promote peace. If therefore we really love those who are in need, our love must often find expression by urging legislatures to act for or against specific bills. This may seem a strange substitute for the personal kindness of the good Samaritan. But true love will find its insistent way even though it must bear the postmark of a communication to one's representative in local, national or world government.

"Is it not also the clear duty of a Christian to participate as an active member of whatever political party not only assures honesty and efficiency in government, but comes nearest to expressing Christian principles in social, economic and world relations? After careful study of the history, platforms and purposes of all political parties, each individual must decide for himself before God which one most truly stands for social justice, brotherhood, goodness and mercy in human affairs."—(From "Meditations Personal and Social" by James Myers, published by the Commission on Worship, the Federal Council of the Churches of Christ in America)

Overseas Relief

A Bird's Eye View

In the midst of the confusion and suffering which seem almost to fill the world, some facts emerge clearly enough to become safe guides. The need for relief from the United States to the war-devastated countries of Asia and Europe is still before us. In that undertaking, the Christian churches must have an important part. The Methodist Church, as one of the largest and most closely knit among the Christian bodies of this country, should be a leader and not a mere follower in this beneficent task.

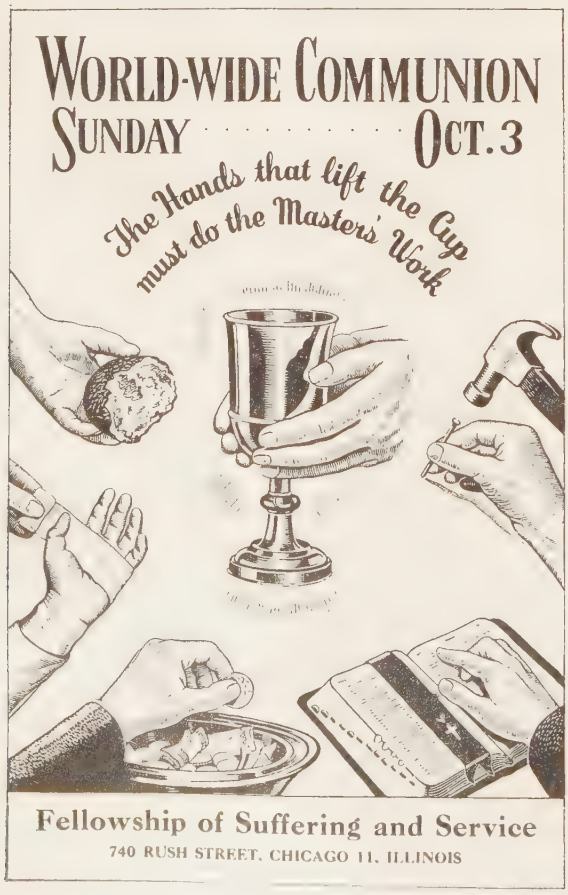
To be specific, we must participate liberally in the support of the interdenominational agencies which are clearly approved; and furthermore there is upon us the sacred obligation to care for our Methodist brothers and sisters, the young and the old, in a score of countries. A few glimpses of actual situations may serve better than general statements.

In the Russian zone of Germany is an Old People's Home, called, "Evening Rest!" Here is how they fare! "It is impossible to clothe our thanks in words without going into details of our needs. All the splendid gifts in the packages are for us not only dainties, but they will supplement for uncounted days our poverty and scantiness and brighten our modest nourishment. In these last three weeks we have had in all per person 50 grams of fat, that is, fat meat that will render about a teaspoon (child's) full of fat. Can you imagine the joy when, thanks to your care, on a Sunday evening as a surprise there appears real bread and butter, and can you also imagine how good bread and butter taste after months of doing without it? And then too the genuine tea! A can of butter served along with the tea for 32 persons, for only with the most extreme rationing am I able to keep bringing something day after day on the table."

Look across the Pacific, at the little, divided Hermit Kingdom. "The most pathetic sight is the refugee Christian family from North Korea. To get out of North Korea at all, these people have had to slip away from their homes and travel the by-ways. When found by the police, they are often sent back. Or the police may take away their money, extra clothing, and other goods, as a bribe for letting them pass. The last few miles across the border must be over mountain trails by night. Usually the refugee arrives across the line with nothing but the torn clothing on his back. It is a sight you won't soon forget to see some fine pastor of pre-war days walk into your study wearing worn-out tennis shoes and clothes grimy with days and nights of walking weary miles over stony paths to get to the American zone and freedom. No matter how busy you may be, other work can wait while you climb to the at rummage through those parcel-post pac You are doubly rewarded as you see hi gain his pride and self-respect when y appear with a suit of clothes and a p shoes he can wear. And if perchance th suitable thing you can find left in the does not quite fit, it is pathetic to hea say, 'It fits perfectly,' —so happy is he a ing anything!"

When it comes to vast, needy China, op Kaung puts it this way: "You ar typical expression of the generosity and ness of the Mother Church. The overse lief work has meant strengthening of hands and the healing of broken hearts have put the spirit of courage and life those who have benefited by this Chr gift given by Christians in a Christian For North China, I am voicing deep gra to God for all His mercy and kindness also to you and your workers and the c in America. God has used this relief to pull the workers together and to pus ward the work of the church even a difficulties of all kinds."

On to India, with its Methodist hos poverty, its famines. Says Bishop Pi "There is acute need among workers and but for the grants from the MCOR would undoubtedly have been loss o due to insufficient food and clothing.



HANDS

"He showed them His hands."

Healing hands:
"He laid His hands upon a few sick folk and healed them."

Feeding hands:
"He blessed the bread and brake and gave."

Helping hands:
"Lay thy hand upon her and she shall live."

Saving hands:
"Jesus stretched forth His hand and caught him."

Giving hands:
"I give unto them eternal life. . . . Freely ye have received, freely give."

Hands of blessing:
"He lifted up His hand and blessed them."

"Christ has no hands but your hands, to do His work today."

:e strictly rationed, but the cost is ı and in some areas quality is very earnestly appeal to the Methodist ee for Overseas Relief to continue ınts at the present level until con- ı India with respect to the availability es of clothing improve. I tremble to hat the position of the church in ɔuld have been by now if the com- ad not provided the relief dearness es during these recent years."

:as Relief will receive half of the Fel- of Suffering and Service offering on Vide Communion Sunday, October 3. e a few of the many ways in which l will bless the world.

Wide Circuit

Reid

urches in Mexico

ıve all heard it repeated that Mexico ıe other country of the Spanish-Cath- lition—is "a very religious country;" people are devout and religious at et the evangelical, brought up to be- ıt Christianity is not form, or cere- ɔr certain motions and observances, ıestioningly about him in Mexico for : is convinced is the only true fruit on: a steadily bettering and growing te lives, and their expression in im- ɔublic and community life. The evan- -despite his own failures, generally cknowledged—cannot feel that mere ompliance to outward ceremonial s all there is to Christianity, or that en of major importance.

it to Mexico this summer—including ıce at the Diamond Jubilee of Mexi- hodism, and visits to leading Catholic s and cathedrals—leaves the writer any conflicting thoughts and impres-

mpression is of the vitality and vigor vangelical movement as expressed in the Methodist connection. Every church group seemed alive and alert, conscious that their religion was a moving and dynamic thing that was of richness and value to them. They worshipped, they almost told you, a living Christ and he was very real to them. And it is indeed noteworthy that in this professedly "strongly Catholic" country, some 27,000 persons are enrolled in The Methodist Church, several times that number are interested and concerned "constituents," and that other evangelical denominations enroll other thousands. And they are planning to build, to enlarge, to expand—for tomorrow belongs to the evangelicals if Mexico is to have any satisfactory religious faith.

It is true there were worshippers in the great churches and cathedrals of the Roman Catholic Church. There were men and women for whose sincerity and yearning we have nothing but admiration and sympathy. But they seemed few as measured against the "millions of the faithful" claimed by the church. And the visitor was often repelled by the museum-like fittings of the historic churches—Mexico City, Puebla, Guadalupe—by the constant portrayal of a dead and suffering Christ, by the greater worship of Mary,—and by the catch-penny devices that were designed to exchange pesos for prayers, pennies for the possibility of healing.

Someone has said that the evangelicals can never hope to make all Mexico "Protestant," but that they can work to transform the Catholic church there into an instrument ministering to the needs of men's souls. Two things seem certain today: the Catholic church in Mexico—advanced by torture and the military centuries ago—has carried into its life too many of the ideas and customs of the Aztecs, and these need to be swept from the temple of Christ; and the demonstration of the meaning and way of the church, as exemplified by Methodists and others in Mexico, has already influenced the government in checking abuses in the name of religion—and will continue to do so.

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Brotherhood Of St. Luke

HAMILTON, Ohio (RNS) — The executive committee of the Brotherhood of St. Luke, made up of Methodist ministers, closed its conference here after announcing tentative plans to hold a national spring convocation in Missouri after Easter.

Thirty ministers from Florida, Virginia, Connecticut, New York, Pennsylvania, Iowa and Ohio attended the three-day session.

Highlights of the program included papers by the Rev. Joseph C. Sinclair, Glen Allen, Va., on "Priestly and Pastoral Offices of the Ministry;" the Rev. William Elser Slocum, Eldridge, Pa., on "Pastoral Counseling-The Cure of Souls;" and the Rev. R. P. Marshall, president of the group, St. Petersburg, Fla., on "Co-operation Between Pulpit and Pew."

Modeled on the Holy Club of Wesley's day, the group has these seven "rules of life and service:"

(1) To magnify the place of the Sacraments in worship.

(2) To discourage the use of home-made and sometimes over-dressed orders of worship and to encourage the use of time-honored forms.

(3) To make church membership meaningful.

(4) To stress the pastoral office of the minister.

(5) To encourage a systematic prayer life among the clergy.

(6) To encourage the use of distinctive garb in the worship service and on the street.

(7) To be intensely loyal to The Methodist Church with an outreach to all other Protestant denominations.

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Of Lindbergh's New Book

Robert E. Segal

For a chap who has devoted so much time to the development of the mechanical heart, Charles A. Lindbergh has been the source of a surprising amount of public emotionalism.

We responded with exultation when he conquered the Atlantic in 1927 as a boy aviator. We experienced poignant sadness when his son was kidnapped and murdered. We fumed with indignation when he employed the tactics of Goebbels in his America First speech at Des Moines in September, 1941.

And now we feel profound pity for him as he searches his soul and comes up with a Lindberghian mixture of spiritual inspiration and planetary racism.

Read Lindbergh's new book, "Of Flight and Life," and see for yourself how he emerges from his hunt for God, truly eloquent in his enunciation of many of the abiding truths and yet still obsessed with one of the most grievous errors of all—that God has placed the mightiest military weapons in the hands of Western man and has ordained that the "Asiatic hordes" so feared by Lindbergh must retain forever the role of spiritual sharecroppers and scheming anarchists.

"In (post-war) Germany, I learned that if this civilization is to continue, modern man must direct the material power of his science by the spiritual truths of his God," the aviator-philosopher writes. . . . "In the final analysis, our future depends upon our ability to (achieve) a balance of body, mind and spirit."

Yes, many of the great truths are in Lindbergh's book. He calls for the addition of character to efficiency. He wants science controlled by "moral force." No standard of living is high today when jobs become drudgery and "children are walled off by brick from sod and sky." Let not science continue our god; that way lies atomic destruction.

Startling words these, coming from the Lindbergh who accepted a Nazi medal from Herman Goering and preached: "The war in Europe is not so much a conflict between right and wrong as it is a conflict between differing concepts of right." This was the Lindbergh who advised the Jews, in his infamous Des Moines speech, to stop agitating for war; the Lindbergh who spoke brazenly and insidiously of imagined Jewish domination of press and radio in this country. Ten years of association with Dr. Alexis Carrel helped to fashion the hate bond Lindbergh set off at Des Moines; it was Carrel who said that nothing better could happen to the French people than a Hitler victory.

And Lindbergh's vilification of the Jews at Des Moines obliged even the *Chicago Tribune* to repudiate him and the *Boston Record* to refer to his speech as unpatriotic and un-American. Said the *Boston Post* at that time: "Lindbergh is finished . . . because . . . his name henceforth will be associated with those who believe in the creed of hate, of bigotry and intolerance."

Well, then, is there a new Lindbergh today, a Lindbergh purged of Hitlerian thinking? Let us probe further.

Lindbergh is a frightened man. He is plagued by the terms of unconditional surrender we imposed upon Germany which together with That Man's secret agreements at Teheran and Yalta "have left Moscow's Communist government by far the strongest power in the eastern hemisphere."

He is frightened at the thought of world government. Democracy on a global scale? Preposterous! "What do we mean by equal representation?" he asks. "Certainly we cannot give one vote to Costa Rica and only one to the United States with nearly 300 times the population. But if we apportion votes according to the number of inhabitants a country has, then leadership would pass from our Western peoples, who have built this civilization, to the great masses of Asia. The high birth-rates of ignorance would outvote the low birth-rates of education."

The old know-how is still his ideal. This time, however, it is not the know-how of Willow Run but of heaven itself. We of the West are the spiritual herrenvolk; the Asiatic hordes are barred from our country club where we play the game of the good life.

"We cannot escape the fact that our civilization was built upon the quality rath the equality of men. Progress and are inseparable. . . . For Americar doctrine of universal equality is a d of death. If we ever become an equal among the other peoples of the worl civilization will fall — and our e with it."

Earlier in his book, he comments t Germans had lost the balance between ual and material forces. "They felt they be supermen," he observed. "They their backs on the deeper human val their heritage."

Alas, the Nazis couldn't eat their ca have it, too. But we Americans — we old luck's bound to hold.

One reads "Of Flight And Life," searching for some acknowledgement errors, some hint of atonement. No pears. Lindbergh ever wrong? Impos

Here is truly a pitiable figure. Had bergh accepted several years ago the about humility and brotherhood and standing that he now sets forth, he have saved himself and those he ma many heartaches. Had he now the to admit his misjudgments of yesterye could attain the approbation toward he gropes in stiff-necked fashion.

But the old cloak of America First is ism is now his winding sheet of hemi aloofness. He wants desperately to fi ner peace for himself and all American in the last analysis, the best he can co with is the strongly hinted advice for speak softly but carry a big bomb.

May Lindbergh forgive me for along the wisdom now of one of tho entals he fears. It is the story of the Chinese who served as counselor in camp here in the United States a few ago. Asked to return thanks, he did so language of his fathers. An 11-year-ol him to task: "Don't you know tha does not understand Chinese?" the chil tested.

The petitioner drew a conclusion fro rebuke: "Too many of us try to dra to ourselves when we must learn to dra selves to God."—Reprinted from *The Weekly Times.*

Miscellaneous Advertisements

CHRISTMAS CARDS—Make $50.00 selling 100 boxes of Christmas cards (21 for $1.00). Also Religious, All-Occasion (25 and 50 for $1.00), with name imprinted. FREE SAMPLES. 42 additional items. Prize and Floral Notes on Approval. Write Atlantic Card Company, North Abington, Massachusetts.

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CHURCH FURNITURE — Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalogue and details on request. Redington Co., Dept. 402, Scranton 2, Pa.

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Youth Week Awards

College and summer conference s ship awards will be made again in through the United Christian Youth ment, it was announced by the Rev. Savage, director of Youth Council Se The awards will be a major feature celebration of National Youth Week, J 30 to February 6, 1949.

National college scholarships of $400 for four years and scholarships each a U.C.Y.M. summer conference will be to the highest ranking boy and girl.

Regional college scholarships of $250 for four years and summer conference arships will be made to the highest s

in each of six regions of United Canada.

ng person rating second in each receive a scholarship to the con- his area. Partial scholarships to onferences will be granted to the est contestants in each of the six

ants must be Christian youth be- and 24 years who are at least in year of high school and not more first year of college.

shad Youth Week Awards will be n the basis of Christian service and ding of Christian responsibility as

ence of Christian service in the local d in interdenominational activities. ence of successful Christian citizen- hool, work, and community.

aration of a 1,500 word essay on n the Community—Our Christian ility."

in local churches will be judged ry 24,1949. A series of judgings in unity, state or province, region, and tion will be held before the winners nnounced next spring.

se of the awards, in addition to pro- educational training for Christian to center the thinking of young peo- the implications of the Christian nd to stimulate them to greater ac- winning of their communities for stated Mr. Savage.

r information may be secured from ational offices, state or city councils hes, or the UCYM, 203 N. Wabash icago 1, Ill.

ensians Decreasing

(RNS) — Emigration has caused an g" decrease in the Waldensian popu- was disclosed at the annual Wal- Synod held at Torre Pellice, Alpine of Italian Protestantism.

officials reported that the number members in the Waldensian valleys at present, as compared with 21,000 e war. They cited emigration, large- rgentina and Uruguay, as the chief or the decline.

s attending the synod meeting said eal estate agency was recently set up Pellice "with the special assignment g to Roman Catholics the properties ating Waldensians."

ynod opened with an attendance of egates, including Waldensian repre- s from France, Switzerland, Ger- nd North and South America. Also were observers from the Salvation nd the Baptist and Methodist sects in

to the opening of the synod, special ies were held to commemorate the ation of the Waldensian sect under an constitution of 1848.

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Bishop Shaw Interviewed In Holland

Ralph Stoody

AMSTERDAM, Holland — (Special). "Religious differences stem largely from lack of acquaintance." This is the opinion of Bishop Alexander Preston Shaw, of Baltimore, after two weeks of fraternizing with high-ranking clergy from 44 nations who attended the First Assembly of World Churches recently closed here.

Bishop Shaw is one of eight bishops on the delegation of The Methodist Church from the United States to the historic Amsterdam gathering, at which were represented nearly all of the non-Roman churches of the world.

Interviewed concerning his impressions of the unprecedented council, Bishop Shaw pointed out that the ecumenical movement, while it might lead in the future to organic union of the churches, had no such *immediate* purpose. It is rather to bring churchmen of all races, creeds, and traditions together for the purpose of closer understanding and more intimate relationships, he said.

Bishop Shaw stated that the differences between the churches have been advertised out of all proportion to their importance. His estimate of the extent of the area that is common ground for all churches has been growing as he has seen spokesmen for the Eastern Orthodox and other far-away churches in agreement on the essential points with the more familiar positions taken by American churches.

The bishop admitted that he became a little weary of the tendency of the continental doctors of divinity here to frame complicated and abstract theological formulae for every aspect of church life. "While I concede the value of clarifying our thinking," Bishop Shaw said, "I am a practical man, and I believe more in perfecting our life and action than in perfecting our doctrines and dogmas." The vitality of what were called "the younger churches"—those formed as the result of missionary work during the last century, impressed the bishop. "In their progressive spirit," he said, "they are in many respects leading the way."

One of the delegates Bishop Shaw met again here was the Honorable Gabriel Lafayette Dennis, Ll.D., the secretary of state for foreign affairs of the Republic of Liberia, who represented the Methodist church of that country. He has twice been a delegate to Methodist General Conferences in America.

Interesting Projects

Co-operation between the Division of the Local Church of the General Board of Education and the church's ten theological seminaries has produced some interesting and unique projects, it was said recently by Dr. W. McFerrin Stowe who is in charge of the promotion of this phase of work for the General Board. Since they represent new lines of endeavor, two of these projects are receiving unusual recognition.

The first was the seminar on Administration and Supervision of Christian Education in the Local Church for directors of Christian education held at Perkins School of Theology, Southern Methodist University, Dallas, Texas. Under the leadership of Dr. L. F. Sensabaugh, of Highland Park Church, Dallas, 21 directors studied for a month the administrative duties of directors. One feature which had not been tried in preceding seminars was three laboratory schools, one each for junior and senior high students, and another for the various departments in the Children's Division.

Still another element that was new was the observation on the part of the students, of the educational programs of some of the leading Dallas churches.

The participants in, as well as the leaders of the seminar at Perkins were unanimous in the assertion that the laboratory and observation features were of unique value. So enthusiastic were they concerning this part of the training that it was suggested that the seminaries have such courses for their ministerial students as a regular part of their curriculum.

The second project was a seminar at Garrett Biblical Institute, Evanston, Illinois, the theme of which was "Teaching Through Preaching." The group sought to discover ways in which the new findings in educational psychology may be applied to preaching. Plans are under way for a continuation of study in this field, it was said by Dr. Stowe.

Leaders of the seminar at Garrett were Dr. John Irwin, of the Garrett faculty; Dr. Allan Knight Chalmers, professor elect of preaching, Boston University; Dr. N. C. McPherson, pastor of St. John's Church, Memphis, Tennessee; and Dr. N. F. Forsyth, associate secretary, Division of the Local Church, Nashville. Statements from the participants indicated that this seminar opened up new areas of unique significance in the realm of preaching.

What The Bible Tells Us About Race Relations

R. B. Eleazer

Just the problem of getting along with one another is life's most difficult problem. It's a life-long problem, too; we never solve it fully.

Particularly difficult is this problem when it involves people who are radically different from us, especially people of other races—and the greater the difference the greater the difficulty. In doubt and uncertainty we look for help—for some sound principle to guide us toward the solution. Where shall we turn with confidence if not to the Bible?

We open the Book. "In The Beginning God:" the creation of a world; its peopling with the lower orders of life; and then—

How promptly the old Book answers! For here in the first two chapters is the very basis we need for all our thinking about people: "God created man in his own image, . . . and breathed into his nostrils the breath of life." Genesis 1:27 and 2:7.

Who can fail to see the meaning? Made in the image of God, like Him in the power to know and to choose between good and evil, inbreathed by God's own immortal spirit, humanity is something infinitely valuable and sacred. In each man, therefore, I must see one of God's children, strayed a long way from home, maybe, but, like the Prodigal Son, still dear to the Father's heart. Hence I must respect him, not necessarily because of what he seems to be, but because of his innate divinity, his potential God-likeness, his infinite possibilities.

"Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother?" Malachi 2:10.

As children of one Heavenly Father, I must think of all men as brothers. This is not merely a matter of sentiment; it is a practical fact. The world of today is one great neighborhood, the human race one family. Each is dependent upon thousands of others and the welfare of each is tied up with that of all. Some members of the family I may not admire; some I may even dislike; but just the same I must think of them with kindly interest and an honest desire to do them good, not ill.

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:24 and 26.

How shall we account, then, for the striking differences between races? For example, what has made some of them light in color and others dark? Climate, most likely, and nature's law of selection and survival. Imagine the process going on for ages and you can readily understand the results.

But doesn't the Bible say God cursed Ham and turned him black? No, it does not. It says nothing about God cursing anybody, and nothing about anybody being turned black. Read the story for yourself in Genesis 9.

"God hath showed me that I should not call any man common or unclean." Acts 10:28.

Since all are the children of God I must not think contemptuously of any, or flatter myself with any feeling of innate superiority. I may have had better advantages; I may even be more capable than others. But even when all this is true I may not therefore count myself inherently better than any other of God's children. I am not the judge of any man or race. To their own Father alone men stand or fall. (Romans 11:4).

"Ye have heard that it was said by them of old time, 'Thou Shalt Not Kill.' . . . But I say unto you, that whosoever shall to his brother, 'Raca' ('Worthless one'), shall be in danger of the council, but whosoever shall say, 'Thou Fool', shall be in danger of hell fire." Matthew 5:21 and 22.

Yes, it is wicked to kill the body of a man, says Jesus, but no less wicked to stab his spirit with contempt—to count one of God's children a worthless thing, worthy of no more consideration than a beast. Whenever I deliberately hurt or humiliate or degrade any human being let me remember well that I am striking at the very heart of God.

"Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea." Mark 9:42.

Like the sin of contempt for God's children is the sin of limiting them, of putting hindrances in their way, of denying them the opportunity to achieve the best they are capable of. Child labor that dwarfs undeveloped bodies and minds; starvation wages that mean, not life, but only bare existence; lack of educational opportunities; houses unfit for habitation; failure of our cities to furnish to certain groups the common decencies of civilization — sewers, sanitation, paving and the like — these are some of the ways in which we put stumbling blocks in the way of God's little ones.

"If I did despise the cause of my manservant or my maidservant when they contended with me, what then shall I do when God riseth up? And when He visiteth, what shall I answer Him? Did not He that made me make Him?" Job 31:13-15.

I must be considerate of my employees, for they are no less human than I—considerate of their feelings, their welfare, their rights. If they have grievances, I must hear them with patience and openmindedness rogating to myself the right to be judge and jury all in one. Every ma right to be heard in his own cause, treated as a man.

"Thou shalt love thy neighbor as Mark 12:31. "If God so loved us, also to love one another." I John 4 us not love in word, neither in to in deed and in truth." I John 3:18

"Impossible," you say? "There people we just can't love!" Not if stand what Jesus meant by love. He ing of something very different fr we usually call by that term—someth much finer and more unselfish. He deep human sympathy that always understand and a genuine interest will that are always anxious to help sense it is not only possible, but easy of Christ-like spirit to love even unlovely. And love like that "Is the of the law."

To sum up, what then does the me concerning race relations? The among others:

That I must see and respect th image in every human being;

That I must recognize my brotherhood with all;

That I may not hold any conte put hinderances in their path;

That in all my dealings I must and considerate; and finally,

That in all human relations I guided by Jesus' law of love and

Jurisdiction School

At the Annual Northeastern Ju Field Workers' School, held at A Pa., Aug. 16-21, there were seven from New England Conference. Th is conducted for persons who are se the conference and district staffs of ference boards of education. Those from the New England Conference Rev. Leslie H. Johnson, the Rev. and W. Newcomb, the Rev. Albert Bl Rev. Otis Maxfield, the Rev. Donal and Miss Edith M. Jordan.

Among the faculty were the heads departments of the General Board o tion: Miss Mary E. Skinner, directo Children's Department, the Rev. Ho pert, director of Youth Department, M. Leo Rippy, director of the Adult ment. Miss Rosemary K. Roorbach, "Child Guidance," represented the Division. Dr. Harrison S. Elliott o Theological Seminary, was also faculty.

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ls Call it Autumn.

ıext week," said a farmer friend of day late in September. "It's been six ce we heard the first katydid."

›er is different from all the other There is a sameness to July and › February and March, but no other at all like September. It blends with promises. It almost seems ause in the year's occupations," to e Longfellow. The burning heat of August is gone, the icy winds and winter are coming.

irds visit gardens to swing awhile wer stalks or teeter on the branches and aster stems.

is a swallow convention in every ı sort of debating society. Perhaps electing their leaders and planning ıations for their long flight. Do they vo-party system one wonders?

lowers and berries seem to realize time is short and they exhibit their hile they may. Purple loosestrife, l, asters, Joe Pye weed, brilliant su- ke organized flower shows seem too ."

flowers also feel the need for doing ıost to beat Jack Frost. Phlox has ned to ladies in their summer frocks tle girls in party gowns. A clump of phlox standing by itself, or sur- by its sisters in white is a breath- ght.

:r is on its way out. Winter is not There are long shadows in the , a haze over the hills, fresh, cool quirrels storing up food, birds hang- le down picking seeds. In short:

ze on the far horizon, the infinite, ender sky,
ripe rich tints of the corn fields,
the wild geese sailing high.
ıll over lowland and upland
charm of the goldenrod.
of us call it "autumn,"
others call it "God."

arian Bishop Arrested

EST (RNS) — Bishop Louis Ordass, the Hungarian Lutheran Church, arrested on charges of "currency it was announced here by the Hun- Ministry of Interior.

rrested on similar charges was Baron advanszky, former lay president of garian Lutheran Church, and Alex- arga, general secretary. The Minis- uncement accused the three men of acquired several hundred thousand rom abroad without notifying the Bank of Hungary, and sold foreign on the black market."

Radvanszky was further accused of vernment subsidies to aid Lutheran church construction "for other purposes," while Varga was charged with "negligence in administering funds" and "embezzelment."

Leftist newspapers gave special prominence to Bishop Ordass's arrest, declaring he received $500,000 from the Lutheran World Federation when he toured the United States in 1947 to urge aid for the Hungarian church. They asserted the bishop violated Hungarian regulations requiring that all foreign currency assets be reported to the National Bank.

(Officials of the National Lutheran Council in New York declared the charges against Bishop Ordass and his colleagues were "fabricated entirely out of whole cloth."

(Bishop Ordass did not receive any money except small sums to cover his personal expenses while in the United States, the officials stated. Furthermore, they added, any funds the U.S.A. committee of the Lutheran World Federation sent to Hungary were remitted since July, 1945, and were sent directly through the National Bank in Hungary.

(The officials said they were "fully convinced" the charges against Bishop Ordass are not the real reason for his arrest. The probable reason, they surmised, is that by arresting the bishop the government hopes to distract public attention from his strong stand against certain church-directed policies adopted by the state.)

It is recalled that Bishop Ordass has been a frequent target of leftist criticism because of his opposition to what he has denounced as attempts by the state to encroach upon the affairs of the Lutheran church. He has been particularly outspoken in recent months against the nationalization of church schools.

During recent weeks, rumors have been rife here that Bishop Ordass would resign. The rumors increased when Baron Radvanszky vacated his high post in the church shortly after Minister of Information Ernest Mihalyfi had demanded a drastic overhauling of the Lutheran Synod to remove "reactionaries."

To Represent Methodism

AMSTERDAM, Holland — The Methodist Church was honored in the elections at the First Assembly of the World Council of Churches here by the choice of two of its members to sit on the praesidium and four to be members of the central committee which will administer the World Council between assembly sessions.

Dr. John R. Mott, 83, best-known Methodist layman, (lower left) who was one of the five presidents at the session here, was made the honorary president of the World Council. Bishop G. Bromley Oxnam of New York, former president of the Federal Council of the Churches of Christ in America, was made a president.

Two Methodist bishops, a pastor and a layman were elected to the committee: (top row, l. to r.) Bishop James C. Baker, Los Angeles, president of the Council of Bishops, Bishop Ivan Lee Holt, St. Louis, a president of the Ecumenical Methodist Council, Dr. J. Earl Moreland, Ashland, Va., president of Randolph-Macon College, the Rev. Dr. Ralph W. Sockman, New York, minister of Christ Church, president of the World Alliance for International Friendship through the Churches and preacher on the National Radio Pulpit.

Dr. Mott spoke at the opening service of the council in the Nieuw Kerk. Bishop Oxnam headed the committee on budget and presented its report, and after his election presided in turn over the Assembly. Dr. Sockman was the spokesman of the English-speaking delegates at the impressive final service at the Western Kerk.

Death Of General Feng

The death of General Feng Yu-hsiang, known as China's "Christian general," and a member of the Lutheran Church of China, was announced in the Moscow press on Sept. 5th. It was said that he died aboard a Russian ship in the Black Sea.

The newspapers *Pravda* and *Izvestia* reported that the former war lord and a daughter perished in an accidental fire aboard the Russian motorship Pobeda near the end of a voyage from New York to Odessa. It was said that the blaze resulted from careless handling of motion-picture film.

General Feng, who was 67, arrived in the U.S. in September of 1946, ostensibly to study water conservation projects, but in reality as a political exile. He spent most of his time rallying support to oppose the present Chinese Government and was expelled from the Kuomintang or Government Party for his opposition activities. He had been vice minister of the National Military Council.

More than 20 years ago, the bravery of a Protestant missionary when captured by bandits so impressed General Feng that he embraced Christianity. He was a close friend of the late Dr. Daniel Nelson, relief director in China for the Lutheran World Federation, who was killed in an airplane crash off the coast of southern China last July 16. It was Dr. Nelson who influenced the general to affiliate with the Lutheran Church in a service which took place at Chungking on Christmas day, 1945.

Hospital Awards

Three Bostonians have been recently chosen for honorary membership in the American Hospital Association, and they will receive their awards at an honor dinner at the fiftieth anniversary convention in Atlantic City, September 21st to 23rd. One of the three is Mrs. Alexander Grant of Dedham, Mass., who received a citation this spring from the American Red Cross because she had contributed more hours of volunteer service than anyone else in the Greater Boston area. Her total was 4300 hours. She is now president of the "Friends of Deaconess," an organization of the New England Deaconess Hospital where she has served as nurse's aid for 27 years.

Also selected was Mr. Arthur G. Rotch of Boston who was originally responsible for the formation in 1929 of the New England Medical Center. He is secretary-treasurer of the Committee of the Permanent Charity Fund, Inc., chairman of the administrative board of the New England Medical Center, and a director of the Bay State schools, Bingham Associates Fund, Greater Boston Community Council, Infants Hospital, and Tufts College.

The third elected was Mr. David Watchmaker, a prominent attorney who served as secretary of the board of trustees of Beth Israel Hospital from 1935 through 1945. In 1943 he also accepted the position of president of the board and served until 1945. Since his retirement, he has served as chairman of the Finance Commission of Beth Israel. He is also a former president of the hospital.

Miss Faye Robinson Passes

Miss Faye Robinson, for over thirty years active in missionary work of The Methodist Church, and since 1941 in charge of the transportation department of the Board of Missions and Church Extension of The Methodist Church, died on August 31st, at her home in Glen Head, L. I., N. Y.

Miss Robinson was born in Terryville, Conn., on June 2, 1891. She was educated at New Britain State Normal School, New Britain, Conn., the Hartford Theological Seminary, and the Kennedy School of Missions. She later attended Boston University School of Religious Education and received the degree of Bachelor of Religious Education.

Miss Robinson was appointed a missionary of the former Woman's Foreign Missionary Society in 1917, and assigned to Hitt Bible Training School, Nanking, China. For a while she was in charge of the English Department of Olivet Memorial Girls' School. Later she took over the work of the Wuhu Girls' Boarding School, as well as supervising the work of the Wuhu District, which was the largest district in the conference.

Miss Robinson became secretary of the general office of the Woman's Foreign Missionary Society, at 150 Fifth Ave., in 1938, and held that position until she was assigned to the transportation department. In this work she arranged for the passports and passages of all the outgoing and incoming missionaries.

Miss Robinson is survived by two sisters, Mrs. Everett Leslie, and Mrs. Margaret Kittredge, both of Glen Head, L. I.

Self-Censorship

New York (RNS) — Fourteen publishers who have subscribed to the new code of ethics formulated by the Association of Comic Magazine Publishers, Inc., have been notified to submit copies of all their publications for review, it was announced here.

Phil Keenan, association president, said the group's seal, indicating compliance with the code, would appear on all participating publications as soon as possible. The code, made public in July, provides for self-regulation on sex, crime, divorce and racial and religious problems.

Keenan said that Henry E. Schultz, executive director of the association, had been appointed to supervise the inspectio comics.

"This is a first step only," Ke plained. "After a thorough survey o lications now issued, an appraisal made under Mr. Schultz's direction sultations with publishers will be h

Schultz, meanwhile, announced appoint an advisory group to help tablish standards. In this connectio he was working with a group of ed leaders.

Objectionable Comics

Phoenix, Ariz. (RNS) — Church lay groups here have expressed suppo action of the Maricopa County Drug sociation in banning certain comi newsstands.

Falling under the association ban ics which present communistic pro racial prejudice, brutal killings and According to Newall Stewart, as president, about 40 comic publication affected.

The association said merchants h plained that they were compelled t such comics in order to get other m In some instances, it was said, drugg turned down objectionable comics fo supply of other popular magazines half.

Piracy In Plane Crash

Investigation of the plane crash caused the death of Dr. Daniel Nel family off the coast of southern C July 16th has established the fact o according to the Rev. Thomas Lee sionary in China of the Evangelical L Church.

In a letter to ELC headquarters, pa stated that while he was in Macao, tuguese colony near which the trag curred, the body of the co-pilot of fated plane was recovered.

"A post-mortem had been perform wrote, "and I saw his cranium, whic jagged bullet hole, or at least what like a bullet hole, in it. Empty she found in the plane.

"Most bodies were badly mutilate was estimated that the plane hit traveling at cruising speed," pastor Le "It was already out of control, and water in an upside down position. T lina flying boat can land on either lan The underside or boat part of the s not smashed, but the upper part was t matchwood. It is also thought that b fore part and the tail of the ship w off as it crashed into the sea, and counts for the fact that so few bodi recovered. Of the twelve foreigners the plane only four bodies were rec

Dr. Nelson, relief director in China Lutheran World Federation, and his old son, Daniel Idso, were buried in Protestant cemetery at Macao.

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t June, was held Sunday (Sept.
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n of the churches brings together
oldest and largest churches and a
of more than 1000 persons.

speaker at the "festival" service
v. Dr. Isaac Higginbotham, gen-
ry of the Massachusetts Baptist
and president of the Massachu-
il of Churches.

atives of the major denominations
in the program were the Rev.
Arnold, superintendent of the
rict of The Methodist Church, the
yron Fowell, secretary of the Mas-
Congregational Conference; and
Rev. Edwin J. van Etten, dean of
ral Church of St. Paul.

ing part was the Rev. William
e, director of the Massachusetts Council of Churches department of research and planning; the Rev. Dr. Frank L. Pizzuto, the Rev. John Romolo and the Rev. Philip Anthes, former pastors and ministers associated in the federation.

The festival service also marked the climax to the first day of combined church schools and the first day of a joint Italian service in that language.

The federation came about after a two-year program of study and planning by the East Boston churches under the guidance of the department of research and planning of the Massachusetts Council. Under the new organization, there will be weekly services in both English and Italian, and a single church school session. The church program is being organized to enable Italian-speaking members to keep their American born children in the family church.

The rector of St. John's, the Rev. Phillip E. Anthes, associated with that church for the past 14 years, will head the new group. His associate pastors will be Dr. Pizzuto, formerly pastor of St. Paul's Church since its reorganization 20 years ago and professor of romance languages at Suffolk University; and the Rev. John H. Romolo, head of the Italian Congregational Church since 1929 when it was started.

The St. John's Episcopal Church was founded in 1845; the St. Paul's Italian Methodist, which succeeded the old Saratoga St. Methodist Church, was organized in 1842; and the Italian Congregational Church was set up in 1929. The combined congregations will assume the name of St. John's Church, Federated, and use the facilities of St. John's Episcopal on Lexington Street.

New England Schools

For some years, the General Board of Education has been promoting Church School Extension Service in many annual conferences. New England Conference participated in this program this summer for the fourth time. Mrs. Eva Pitman, conference secretary of vacation schools, served as field worker for nearly seven weeks, assisting in the program of nine churches. The schedule was arranged by Miss Edith M. Jordan, executive secretary of the conference board of education.

In Gloucester, the four Methodist churches, and the Rockport church conducted a united school. Some of the pastors not only taught in the school, but furnished transportation daily for the children in the further parts of Cape Ann. West Brookfield and Bernardston were among the churches that enjoyed this vacation school extension service. More than 300 children were reached through the schools.

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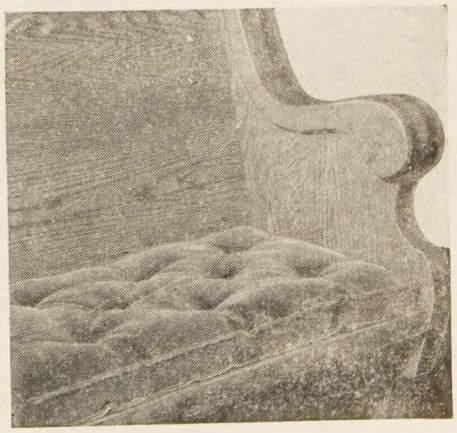

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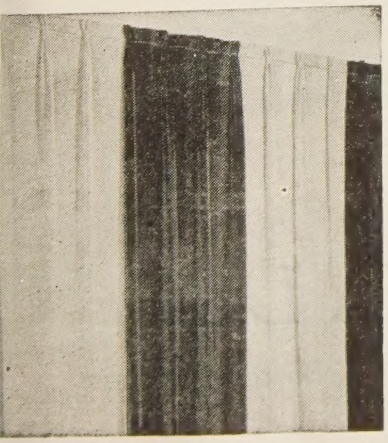

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